AN ESSAY FOR THE RECORDING OF ILLUSTRIOUS Providences.

Wherein an Account is given of many Remarkable and very Memorable Events which have hapned this last Age; Especially in New-England.

By INCREASE MATHER Teacher of a Church at Boston in New-England.

Psal. 107. 5. *Oh that Men would praise the Lord for his goodness, and for his wonderful works to the Children of Men.*

Psal. 145. 4. *One Generation shall praise thy works to another, and shall declare thy mighty Acts.*

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BIBLIOTHECA·BODLEIANA

THE

Preface.

ABout six and twenty years ago, a *Design for the Recording of illustrious Providences*, was under serious consideration among some eminent Ministers in *England* and in *Ireland*. That motion was principally set on foot by the Learned Mr. *Matthew Pool*, whose *Synopsis Criticorum*, and other Books by him emitted, have made him famous in the World. But before any thing was brought to effect, the Persons to have been imployed, had their thoughts diverted another way. Nevertheless, there was a M. SS. (the Composer whereof is to me unknown) then written, wherein

the Subjects proper for this *Record*, and ſome Rules for the better managing a deſign of this nature, are deſcribed. In that *M. SS.* I find notable Stories related and atteſted, which elſewhere I never met with. Particularly, the Sory of Mr. *Earl* of *Colcheſter*, and another mentioned in our *ſubſeqnent Eſſay*. And beſides thoſe, there are ſome very memorable Paſſages written, which have not as yet been publiſhed, ſo far as I underſtand. There are in that *M. SS.* ſeveral *Remarkables* about *Apparitions*, e. g. It is there ſaid, that Dr. *Frith*, (who was one of the Prebends belonging to *Windſor*) lying on his Bed, the Chamber Doors were thrown open, and a Corps with attending Torches brought to his Bed-ſide upon a Bier; The Corps repreſenting one of his own Family; After ſome pauſe, there was ſuch another ſhew, till he, the ſaid Dr. his Wife and all his Family were brought in on the Bier in ſuch order as they all ſoon after died. The Dr. was not then ſick, but quickly

grew

Melancholly, and would riſing at Midnight repair to the Graves and monuments at *Eaton Colledge*; ſaying, that he and his muſt ſhortly take up their habitation among the Dead. The Relater of this Story (a Perſon of great integrity) had it from Dr. *Frith*'s Son, who alſo added, *My Fathers Viſion is already Executed upon all the Family but my ſelf, my time is next, and near at hand.*

In the mentioned *M. SS.* there is alſo a marvelous Relation concerning a young Scholar in *France*: For, it is there affirmed, that this prophane Student, having by extravagant courſes outrun his means; in his diſcontent walking ſolitarily, a Man came to him, and enquired the cauſe of his ſadneſs. Which he owning to be want of Money, had preſently a ſupply given him by the other. That being quickly conſumed upon his Luſts; as ſoon as his Money was gone his Diſcontent returned; and in his former Walk, he met with his former Reliever, who again offered to ſupply him; but

askt him to contract with him to be his, and to ſign the contract with his Blood. The woful wretch conſented; but not long after, conſidering that this contract was made with the Devil; the terrors of his Conſcience became inſupportable; ſo as that he endeavoured to kill himſelf to get out of them. Some Miniſters, and other Chriſtians being informed how matters were circumſtanced, kept dayes of Prayer for him and with him; and he was carefully watched that ſo he might be kept from Self-Murder. Still he continued under Terror, and ſaid he ſhould do ſo, as long as the Covenant which he had ſigned, remained in the hands of the Devil. Hereupon, the Miniſters reſolve to keep a day of Faſting and Prayer in that very place of the Field where the diſtreſſed creature had made the woful Bargain, ſetting him in the midſt of them. Thus they did, and being with ſpecial actings of Faith much enlarged to pray earneſtly to the Lord to make known his power over Satan,

in conſtraining him to give up that contract, after ſome hours continuance in Prayer, a Cloud was ſeen to ſpread it ſelf over them, and out of it the very contract ſigned with the poor crearures Blood was dropped down amongſt them; which being taken up and viewed, the party concerned took it, and tore it in pieces. The Relator had this from the mouth of Mr. *Beaumond*, a Miniſter of Note at *Caon* in *Normandy*, who aſſured him that he had it from one of the Miniſters that did aſſiſt in carrying on the Day of prayer when this memorable providence hapned. Nor is the Relation impoſſible to be true, for *Luther* ſpeaks of a providence not unlike unto this, which hapned in his Congregation.

This *M. SS.* doth alſo mention ſome moſt *Remarkable Judgments* of God upon Sinners, as worthy to be Recorded for Poſterity to take notice of. It is there ſaid, that when Mr. *Richard Juxon* was a Fellow of *Kings Colledge* in *Cambridge*, he led a moſt vicious life: and whereas

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ſuch of the Students as were ſerious in matters of Religion, did endeavour by ſolemn Faſting and Prayer to prepare themſelves for the Communion which was then (this was about the year 1636) on *Eaſter-Day*. This *Juxon* ſpent all the time of preparation in Drunken wild Meetings, and was up late and Drunk on the Saturday night. Nevertheleſs, on the Lords day, he came with others to the Communion, and ſat next to the Relator, who knowing his Diſorder the night before, was much troubled: but had no remedy; Church-Diſcipline not being then ſo practiſed as ought to have been. The Communion being ended, ſuch of the Scholars as had the fear of God in their hearts, repaired to their Cloſets. But this *Juxon* went immediately to a Drunken-meeting, and there to a Cockfight, where he fell to his accuſtomed madneſs, and pouring out a volley of Oaths and Curſes; while theſe were between his Lips, God ſmote him dead in the twinkle of an eye. And though

Juxon were but young, and of a comely perſon, his Carcaſe was immediately ſo corrupted as that the ſtench of it was inſufferable, inſomuch that no houſe would receive it; and his Friends were forced to hire ſome baſe Fellows to watch the Carcaſe till night; and then with Pitch and ſuch like Gums covered him in a Coffin, and ſo made a ſhift to endure his Interment. There ſtood by a Scholar, whoſe name was *George Hall*, and who acted his part with *Juxon* in his prophaneneſs: but he was ſo aſtoniſhed with this amazing Providence of God, as that he fell down upon his knees, begging pardoning mercy from Heaven, and vowing a Reformation; which vow the Lord enabled him to keep, ſo as that afterwards he became an able and famous Miniſter of the Goſpel.

One ſtrange paſſage more I ſhall here relate out of the *M. SS.* which we have thus far made mention of. Therein I find part of a Letter tranſcribed; which is as followeth:

Liſmore

'*Liſmore*, Octob. 2. 1658. In another part of this Countrey, a poor man being ſuſpected to have ſtollen a Sheep was queſtioned for it; he forſwore the thing, and wiſhed that if he had ſtollen it, God would cauſe the Horns of the Sheep to grow upon him. This man was ſeen within theſe few dayes by a Miniſter of great repute for Piety, who ſaith, that the Man has an Horn growing out of one corner of his Mouth, juſt like that of a ſheep: from which he hath cut ſeventeen Inches, and is forced to keep it tyed by a ſtring to his Ear, to prevent its growing up to his eye: This Miniſter not only ſaw but felt this Horn, and reported it in this Family this week, as alſo a Gentleman formerly did, who was himſelf an eye-witneſs thereof. Surely ſuch paſſages are a Demonſtrative evidence that there is a God, who judgeth in the Earth, and who though he ſtay long, will not be mocked alwayes.

I ſhall ſay no more concerning the *M. SS.* only that it was ſent over to Reverend Mr. *Davenport*, by (as I ſuppoſe) Mr. *Hartlib*. How it came to lie dormient in his hands I know not: though I had the happineſs of ſpecial Intimacy with that worthy Man, I do not remember that ever I heard him ſpeak any thing of it. But ſince his Death, looking over his *M.SS's* I met with this, and communicated it to other Miniſters, who highly approved of the noble deſign aimed at therein. Soon after which, ſome Propoſals in order to the reviving of this work were drawn up, and preſented at a general Meeting of the Miniſters in this Colony, *May* 12. 1681. which it may not be unſuitable here to recite.

Some PROPOSALS *concerning the* RECORDING *of Illuſtrious* PROVIDENCES.

I. *IN Order to the promoving of a deſign of this Nature, ſo as ſhall be indeed for Gods Glory, and the good of Poſterity,*

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it is neceſſary that utmoſt care ſhall be taken that All, and Only Remarkable Providences *be Recorded and Publiſhed.*

II. *Such Divine Judgements, Tempeſts, Floods, Earth-quakes, Thunders as are unuſual, ſtrange Apparitions, or what ever elſe ſhall happen that is Prodigious, Witchcrafts, Diabolical Poſſeſſions, Remarkable Judgements upon noted Sinners: eminent Deliverances, and Anſwers of Prayer, are to be reckoned among Illuſtrious Providences.*

III. *Inaſmuch as we find in Scripture, as well as in Eccleſiaſtical Hiſtory, that the Miniſters of God have been improved in the* Recording *and* Declaring *the works of the Lord; and ſince they are in divers reſpects under peculiar Advantages thereunto: It is propoſed, that each one in that capacity may diligently enquire into, and Record ſuch* Illuſtrious Providences *as have hapned, or from time to time ſhall happen, in the places whereunto they do belong: and that the Witneſſes of ſuch notable Occurrents*

rents be likewiſe ſet down in Writing.

IV. *Although it be true, that this Deſign cannot be brought unto Perfection in one or two years, yet it is much to be deſired that ſomething may be done therein out of hand, as a* Specimen *of a more large Volumn, that ſo this work may be ſet on foot, and Poſterity may be encouraged to go on therewith.*

V. *It is therefore Propoſed that the Elders may concurre in deſiring ſome one that hath Leiſure and Ability for the management of ſuch an undertaking, with all convenient ſpeed to begin therewith.*

VI. *And that therefore other Elders do without delay make Enquiry concerning the* Remarkable Occurrents *that have formerly fallen*

fallen out, or may fall out hereafter, where they are concerned, and transmit them unto the aforesaid person, according to the Directions above specified, in order to a speedy Publication.

VII. *That Notice be given of these Proposals unto our Brethren, the Elders of the Neighbour Colonies, that so we may enjoy their Concurrence, and Assistance herein.*

VIII. *When any thing of this Nature shall be ready for the Presse, it appears on sundry Grounds very expedient, that it should be read, and approved of at some Meeting of the Elders, before Publication.*

These things being Read and Considered; the Author of this *Essay*, was desired to begin the work which is here done; and I am Engaged to many for the Materials, and Informations which the following Collections do consist of. It is not easie to give an Account of things, and yet no circumstantial mi-

stakes

ſtakes attend what ſhall be related. Nor dare I averr, that there are none ſuch in what follows. Only I have been careful to prevent them; and as to the ſubſtance of each paſſage, I am well aſſured it is according to Truth. That rare accident about the Lightning which cauſed a wonderful change in the Compaſſes of a Veſſel then at Sea, was as is in the Book expreſſed *Page* 91.92. Only it is uncertain whether they were then exactly in the Latitude of 38. For they had not taken an Obſervation for ſeveral dayes, but the Maſter of the Veſſel affirms that to be the Latitude ſo near as they could conjecture. Since the Needle was changed by the Lightning, if a leſſer Compaſs be ſet over it, the Needle therein (or any other touched with the Load-ſtone) will alter its polarity, turn about to the South, as I have divers times to my great admiration experimented. There is near the North-point a dark ſpot, like as if it were burnt with a drop of Brimſtone, ſuppoſed to

be cauſed by the Lightning. Whether the *Magnetic* impreſſions on that part of the Needle being diſſipated by the heat of the Lightning, and the *effluvia* on the South end of the Needle only remaining untouched thereby, be the true natural reaſon of the marvelous alteration; or whither it ought to be aſcribed to ſome other cauſe, the Ingenious may conſider.

There is another Remarkable Paſſage about Lightning which hapned at *Duxborough* in *New-England*, concerning which I have lately received this following Account.

September 11. 1653. (being the Lords Day) There were ſmall drizling Showers, attended with ſome ſeldome and ſcarce perceivable rumbling Thunders until towards the Evening; at what time Mr. *Conſtant Southworth* of *Duxbury* returning home after evening Exerciſe, in company with ſome Neighbours, Diſcourſing of ſome extraordinary Thunder-claps with Lightning, and the awful effects and conſequents thereof,) being come into his own Houſe (there were preſent in one room, himſelf, his Wife, two Chil-

Children, *viz. Thomas* (he was afterwards drowned) and *Benjamin*, (he was long after this killed by the *Indians*) with *Philip Delano* a Servant,) there broke perpendicularly over the ſaid Houſe and Room a moſt awful and amazing clap of Thunder, attended with a violent flaſh, or rather flame of Lightning; which brake and ſhivered one of the Needles of the Katted or Wooden Chimney, carrying divers Splinters ſeven or eight Rods diſtance from the Houſe: it filled the Room with Smoke and Flame. Set fire in the Thatch of a Leanto which was on the backſide of a Room adjoyning to the former, in which the five perſons abovementioned were. It melted ſome Pewter, ſo that it ran into drops on the out-ſide, as is often ſeen on Tin ware; melted round holes in the top of a Fire-ſhovel proportionable in quantity to a ſmall Gooſe-ſhot; ſtruck Mrs. *Southworths* Arm ſo that it was for a time benummed; ſmote the young Child *Benjamin* in his Mothers Arms, deprived it of Breath for a ſpace, and to the Mothers apprehenſion ſqueaſed it as flat as a Planck; ſmote a Dog ſtone-dead which lay within two foot of *Philip Delano*, the Dog never moved out of his place or poſture, in which he was when ſmitten, but giving a ſmall yelp, and quivering with his

toes, lay ſtill, blood iſſuing from his Noſe or Mouth. It ſmote the ſaid *Philip*, made his right Arm ſenſeleſs for a time, together with the middle finger in ſpecial (of his right hand) which was benummed, and turned as white as Chalk or Lime, yet attended with little pain. After ſome few hours that finger began to recover its proper colour at the Knuckle, and ſo did gradually whiten unto its extremity; And although the ſaid *Delano* felt a moſt violent heat upon his Body, as if he had been ſcorched in the midſt of a violent burning fire, yet his Clothes were not ſinged, neither had the ſmell of fire paſſed thereon.

I could not inſert this Story in its proper place, becauſe I received it after that Chapter about Thunder and Lightning was Printed. Some credible perſons who have been Eye-witneſſes of it, inform me, that the Lightning in that Houſe at *Duxborough*, did with the vehemency of its flame, cauſe the Bricks in the Chimney to melt like molten lead: which particular was as Remarkable as any of the other mentioned in the Narrative, and therefore I thought good here to add it.

In this *ESSAY*, I design no more than a *Specimen*; And having (by the good hand of God upon me) set this Wheel a going, I shall leave it unto others, whom God has fitted, and shall incline thereto, to go on with the undertaking.

Some *Digressions* I have made in distinct Chapters, handling several considerable *Cases of Conscience*, supposing it not unprofitable, or improper so to do; since the things related gave the occasion: both Leisure and Exercise of Judgement are required in the due performance of a Service of this Nature: There are some that have more leisure, and many that have greater Abilities than I have: I expect not that they should make my *Method* their Standard; but they may follow a better of their own, as they shall see cause. The Addition of *Parallel Stories* is both pleasing and edifying: Had my reading and remembrance of things been greater, I might have done more that way, as I

hope

hope others will in the next *Eſſay*.

I could have mentioned ſome very memorable Paſſages of Divine Providence, wherein the Countrey in general hath been concerned. Some *Remarkables* of that kind are to be ſeen in my former Relations of the Troubles occaſioned by the *Indians* in *New-England*. There are other particulars no leſs worthy to be Recorded, but in my judgement, this is not ſo proper a ſeaſon for us to divulge them. It has been in my thoughts to publiſh a Diſcourſe of *Miſcellaneous obſervations, concerning things rare and wonderful; both as to the works of Creation and Providence*; which in my ſmall Readings I have met with in many Authors: But this muſt ſuffice for the preſent. I have often wiſhed, that the *Natural Hiſtory* of *New-England*, might be written and publiſhed to the World; the Rules and method deſcribed by that Learned and excellent perſon *Robert Boyle* Eſq. being duely obſerved therein. It would beſt become ſome Scholar that has been born

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in this Land, to do ſuch a ſervice for his Countrey. Nor would I my ſelf decline to put my hand (ſo far as my ſmall capacity will reach) to ſo noble an undertaking, did not manifold diverſions and employments prevent me from attending that which I ſhould account a profitable Recreation. I have other work upon me, which I would gladly finiſh before I leave the World, and but a very little time to do it in: Moreover, not many years ago, I *loſt* (and that's an afflictive *loſs* indeed!) ſeveral Moneths from ſtudy by ſickneſs. Let every God-fearing Reader, joyn with me in Prayer, that I may be enabled to redeem the time, and (in all wayes wherein I am capable) to ſerve my Generation.

INCREASE MATHER.

Boſton in New-England,
January 1. $168\frac{3}{4}$.

Remarkable Providences.

CHAP. I.

Of Remarkable Sea Deliverances. Mr. Anthony Thacher's *Relation concerning his and his Wives being marvelously preſerved alive, when all the ſhips company periſhed. The wonderful preſervation of* Major Gibbons *and his company. Several other remarkable Sea-deliverances mentioned by* Mr. Janeway, *wherin* N. E. *men were concerned.* Mr. Grafton's *preſervation. A veſſel lately coming from* Briſtol *for* New-England, *ſaved out of great diſtreſs at Sea. Some providentially met with by a* New-England *veſſel in an open Boat, many Leagues off from any ſhoar, ſtrangely preſerved. An account of a remarkable Sea-Deliverance which hapned this preſent Year. Another like unto it which hapned above twenty years ago.*

THe Royal Pen of the Prophet *David* hath moſt truly affirmed, that they who go down to the Sea in Ships, that do buſineſs in great waters, ſee the works of the Lord, and his wonders in the deep. And in ſpecial, they ſee wonders of Divine goodneſs in reſpect of eminent Deliverances wrought by the hand of the moſt High, who ſtills the noiſe of the Seas, the noiſe of their waves. It is meet that ſuch Providences ſhould be ever had in remembrance, as moſt of all by the perſons concerned in them, ſo by others, that the God of Salvation, who is the confidence of them that are afar off upon the Sea, may have eternal praiſe. Many remarkable Stories of this kind, are to be ſeen in Books already publiſhed. *E.G.* in *Mandelſlo*'s Travels, *Hackluit*, and *Linſhoten*'s Voyages; *Wanley*'s Hiſtory; *Cauſin*'s Holy Court; Mr. *Burton*'s Treatiſes lately printed, and in Mr. *Janeway*'s Sea-Deliverances. I ſhall in this Chapter confine my ſelf unto things which have hapned either in *New-England*, or wherein *N-England* Veſſels have been concerned. We ſhall begin with that *Remarkable Sea-Deliverance* which Mr. *Anthony Thacher* did Experience at his firſt coming to *New-England*. A full and

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true Relation whereof, I find in a Letter directed to his Brother Mr. *Peter Thacher*, then a Faithful Miniſter of Chriſt in *Sarum* in *England* (he was Father to my worthy dear Friend Mr. *Thomas Thacher* late Paſtor of one of the Churches in this *Boſton*.) This Letter of Mr. *Anthony Thacher*'s to his Brother being written within a few dayes after the eminent Providence hapned unto him, matters were then freſh in his memory; I ſhall therefore here inſert his Narrative in his own words; who expreſſeth himſelf as followeth.

'I muſt turn my drowned Pen and ſhaking 'Hand to Indite the Story of ſuch ſad News 'as never before this hapned in *New-England*. 'There was a League of perpetual Friend-'ſhip between my Couſin *Avery* (note 'that this Mr. *Avery* was a precious holy Mi-'niſter who came out of *England* with Mr. '*Anthony Thacher*) and my ſelf never to for-'ſake each other to the Death, but to be par-'takers of each others miſery or welfare, 'as alſo of habitation in the ſame place. 'Now upon our Arrival in *New-England*, 'there was an offer made unto us. My couſin '*Avery* was invited to *Marble-head* to be their 'Paſtor in due time; there being no Church 'planted there as yet, but a Town appointed

to ſet up the Trade of Fiſhing. Becauſe many there (the moſt being Fiſhermen) were ſomething looſe and remiſs in their behaviour; my Couſin *Avery* was unwilling to go thither, and ſo refuſing we went to *Newbery*, intending there to ſit down. But being ſolicited ſo often both by the Men of the place, and by the Magiſtrates, and by Mr. *Cotton*, and moſt of the Miniſters, who alledged what a benefit we might be to the People there, and alſo to the Countrey and Common-wealth; at length we embraced it, and thither conſented to go. They of *Marble-head* forthwith ſent a Pinnace for us and our Goods. We Embarqued at *Ipſwich*, *Auguſt* 11. 1635. with our Families and Subſtance, bound for *Marble-head*, we being in all twenty three Souls, *viz.* eleven in my Couſin's Family, ſeven in mine, and one Mr. *William Eliot* ſometimes of *New Sarum*, and four Mariners. The next morning having commended our ſelves to God, with chearful hearts, we hoiſed Sail; but the Lord ſuddenly turned our chearfulneſs into mourning and lamentations. For on the fourteenth of this *Auguſt* 1635. about ten at night, having a freſh Gale of wind, our Sails being old and done were ſplit. The Mariners becauſe that it was night, would

not

'not put to new Sails, but reſolved to caſt
'Anchor till the Morning. But before day-
'light, it pleaſed the Lord to ſend ſo mighty
'a Storm, as the like was never known in
'*New-England* ſince the *Engliſh* came, nor in
'the memory of any of the *Indians*. It was
'ſo furious that our Anchor came home.
'Whereupon the Mariners let out more Ca-
'ble, which at laſt ſlipt away. Then our
'Sailers knew not what to do, but we were
'driven before the wind and waves. My
'Couſin and I perceived our danger, ſolemn-
'ly recommended our ſelves to God the
'Lord both of Earth and Seas, expecting
'with every wave to be ſwallowed up and
'drenched in the Deeps. And as my Couſin,
'his Wife, and my tender Babes ſat comfort-
'ing and chearing one the other in the Lord
'againſt ghaſtly Death, which every moment
'ſtared us in the face, and ſat triumphing
'upon each ones Forehead, we were by the
'violence of the Waves and fury of the winds,
'(by the Lords permiſſion) lifted up upon a
'Rock between two high Rocks, yet all was
'one Rock, but it raged with the ſtroke
'which came into the Pinnace, ſo as we were
'preſently up to our middles in water as we
'ſat. The Waves came furiouſly and violent-
'ly over us, and againſt us, but by reaſon of

the Rocks proportion could not lift us off, but beat her all to pieces. Now look with me upon our diſtreſs, and conſider of my miſery, who beheld the Ship broken, the water in her, and violently overwhelming us, my Goods, and Proviſions ſwimming in the Seas, my Friends almoſt drowned, and mine own poor Children ſo untimely (if I may ſo term it without offence) before mine eyes drowned, and ready to be ſwallowed up and daſhed to pieces againſt the Rocks by the mercileſs waves, and my ſelf ready to accompany them. But I muſt go on to an end of this woful Relation. In the ſame room whereas he ſat, the Maſter of the Pinnace not knowing what to do, our fore-Maſt was cut down, our main-Maſt broken in three pieces, the fore part of the Pinnace beat away, our Goods ſwimming about the Seas, my Children bewailing me, as not pitying themſelves, and my ſelf bemoaning them; poor Souls, whom I had occaſioned to ſuch an end in their tender years, whenas they could ſcarce be ſenſible of death. And ſo likewiſe my Couſin, his Wife, and his Children, and both of us bewailing each other, in our Lord and only Saviour Jeſus Chriſt, in whom only we had comfort and cheerfulneſs, inſomuch that from the greateſt

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'to the leaſt of us, there was not one ſcriech
'or out-cry made, but all as ſilent ſheep were
'contentedly reſolved to die together loving-
'ly, as ſince our acquaintance we had lived
'together friendly. Now as I was ſitting in
'the Cabbin room-door with my body in the
'room, when lo one of the Sailers by a wave
'being waſhed out of the Pinnace was got-
'ten in again, and coming into the Cabbin
'room over my back, cried out, we are all
'caſt away, the Lord have mercy upon us, I
'have been waſhed over-board into the Sea,
'and am gotten in again. His ſpeeches made
'me look forth. And looking towards the
'Sea, and ſeeing how we were, I turned my
'ſelf to my Couſin and the reſt, and ſpake
'theſe words, Oh Couſin, it hath pleaſed God
'to caſt us here between two Rocks, the
'ſhoar not far off from us, for I ſaw the tops
'of Trees when I looked forth. Whereupon
'the Maſter of the Pinnace looking up at the
'Scuttle hole of the quarter Deck, went out
'at it, but I never ſaw him afterwards. Then
'he that had been in the Sea, went out again
'by me, and leapt overboard towards the
'Rocks, whom afterwards alſo I could not
'ſee. Now none were left in the Barque
'that I knew or ſaw, but my Couſin, his Wife
'and Children, my ſelf and mine, and his
'maid-

maid-ſervant. But my Couſin thought I would have fled from him, and ſaid unto me, Oh Couſin leave us not, let us die together, and reached forth his hand unto me. Then I letting go my Son *Peter*'s hand took him by the hand, and ſaid, Couſin, I purpoſe it not, whither ſhall I go? I am willing and ready here to die with you and my poor Children. God be merciful to us, and receive us to himſelf, adding theſe words, the Lord is able to help and deliver us. He replied, ſaying, truth Couſin, but what his pleaſure is we know not; I fear we have been too unthankful for former deliverances, but he hath promiſed to deliver us from ſin and condemnation, and to bring us ſafe to heaven through the alſufficient ſatisfaction of Jeſus Chriſt, *this therefore we may challenge of him.* To which I replying ſaid, that is all the deliverance I now deſire and expect. Which words I had no ſooner ſpoken, but by a mighty wave I was with the piece of the Barque waſhed out upon part of the Rock, where the wave left me almoſt drowned, but recovering my feet I ſaw above me on the Rock my Daughter *Mary*, to whom I had no ſooner gotten, but my Couſin *Avery*, and his eldeſt Son came to us, being all four of us waſhed out by one and the ſame Wave, we went

'went all into a ſmall hole on the top of the
'Rock, whence we called to thoſe in the Pin-
'nace to come unto us, ſuppoſing we had been
'in more ſafety than they were in. My Wife
'ſeeing us there was crept up into the ſcuttle
'of the Quarter Deck to come unto us, but
'preſently came another wave and daſhing
'the Pinnace all to pieces, carried my
'Wife away in the Scuttle, as ſhe was, with the
'greater part of the quarter Deck unto the
'Shoar; where ſhe was caſt ſafely, but her
'Legs were ſomething bruiſed, and much
'Timber of the Veſſel being there alſo caſt,
'ſhe was ſometime before ſhe could get away
'being waſhed by the Waves. All the reſt
'that were in the Barque were drowned in
'the mercileſs Seas. We four by that wave
'were clean ſwept away from off the Rock
'alſo, into the Sea; the Lord in one inſtant
'of time diſpoſing of fifteen Souls of us, ac-
'cording to his good pleaſure and will, His
'pleaſure and wonderful great mercy to
'me was thus. Standing on the Rock as be-
'fore you heard, with my eldeſt Daughter,
'my Couſin and his eldeſt Son, looking upon,
'and talking to them in the Barque, whenas
'we were by that mercileſs wave waſhed off
'the Rock, as before you heard. God in his
'mercy cauſed me to fall by the ſtroke of the

wave

wave flat on my face, for my face was toward the Sea, insomuch that as I was sliding off the Rock into the Sea, the Lord directed my toes into a joynt in the Rocks side, as also the tops of some of my fingers with my right hand, by means whereof, the wave leaving me, I remained so, having in the Rock only my head above the water. When on the left hand I espied a Board or Plank of the Pinnace. And as I was reaching out my left hand to lay hold on it, by another coming over the top of the Rock, I was washed away from the Rock, and by the violence of the waves was driven hither and thither in the Seas a great while, and had many dashes against the Rocks. At length past hopes of Life, and wearied in body and spirits, I even gave over to nature, and being ready to receive in the waters of Death, I lifted up both my heart and hands to the God of Heaven. For note, I had my senses remaining perfect with me all the time that I was under and in water, who at that instant lifted my head above the top of the water, that so I might breathe without any hindrance by the waters. I stood bolt upright as if I had stood upon my feet, but I felt no bottom, nor had any footing for to stand upon, but

the

'the waters. While I was thus above the wa-
'ter, I ſaw by me a piece of the Maſt, as I
'ſuppoſe about three foot long, which I la-
'boured to catch into my arms. But ſudden-
'ly I was overwhelmed with water, and dri-
'ven to and fro again, and at laſt I felt the
'ground with my right foot. When imme-
'diately whileſt I was thus groveling on my
'face, I preſently recovering my feet, was in
'the water up to my Breaſt, and through
'Gods great mercy had my face unto the
'ſhoar, and not to the Sea. I made haſt to
'get out, but was thrown down on my hands
'with the waves, and ſo with ſafety crept to
'the dry ſhoar. Where bleſſing God, I turned
'about to look for my Children and Friends,
'but ſaw neither, nor any part of the Pin-
'nace, where I left them as I ſuppoſed. But
'I ſaw my Wife about a Butt length from me
'getting her ſelf forth from amongſt the
'Timber of the broken Barque: but before
'I could get unto her, ſhe was gotten to the
'ſhoar: I was in the water after I was waſh-
'ed from the Rock, before I came to the
'ſhoar a quarter of an hour at leaſt. When
'we were come each to other, we went and
'ſat under the Bank. But fear of the Seas
'roaring and our coldneſs would not ſuffer
'us there to remain. But we went up into

'the

'the Land and ſat us down under a Cedar
'Tree which the wind had thrown down,
'where we ſat about an hour almoſt dead
'with cold. But now the Storm was broken
'up, and the wind was calm, but the Sea re-
'mained rough and fearful to us. My Legs
'were much bruiſed, and ſo was my head, o-
'ther hurt had I none, neither had I taken in
'much quantity of water: but my heart
'would not let me ſit ſtill any longer, but I
'would go to ſee if any more were gotten to
'the Land in ſafety, eſpecially hoping to
'have met with ſome of my own poor Chil-
'dren, but I could find none, neither dead
'nor yet living. You condole with me my
'miſeries, who now began to conſider of my
'loſſes. Now came to my remembrance the
'time and manner, how and when I laſt ſaw
'and left my Children and Friends. One
'was ſevered from me ſitting on the Rock at
'my feet, the other three in the Pinnace: my
'little Babe (Ah poor *Peter*) ſitting in his
'Siſter *Ediths* arms, who to the uttermoſt of
'her power ſheltred him from the waters,
'my poor *William* ſtanding cloſe unto them,
'all three of them looking ruefully on me on
'the Rock; their very Countenances calling
'unto me to help them, whom I could not go
'unto, neither could they come at me, nei-

'ther

'ther would the merciles waves afford me 'ſpace or time to uſe any means at all, either 'to help them or my ſelf. Oh I yet ſee their 'cheeks, poor ſilent Lambs, pleading pity 'and help at my hands. Then on the other 'ſide to conſider the loſs of my dear Friends, 'with the ſpoiling and loſs of all our Goods 'and Proviſions, my ſelf caſt upon an un-'known Land, in a Wilderneſs, I knew not 'where, nor how to get thence. Then it 'came to my mind how I had occaſioned the 'Death of my Children, who cauſed them 'to leave their native Land, who might have 'left them there, yea, and might have ſent 'ſome of them back again and coſt me no-'thing: theſe and ſuch like thoughts do preſs 'down my heavy heart very much. But I 'muſt let this paſs, and will proceed on in the 'Relation of Gods goodneſs unto me in that 'deſolate Iſland, on which I was caſt. I and 'my Wife were almoſt naked both of us, and 'wet and cold even unto death,. I found a 'Snapſack caſt on the ſhoar, in which I had 'a Steel and Flint and Powder-horn. Going 'further I found a drowned Goat, then I 'found a Hat, and my Son *William*'s Coat, 'both which I put on. My Wife found one 'of her Petticoats which ſhe put on. I found 'alſo two Cheeſes and ſome Butter driven

'aſhoar

'aſhoar. Thus the Lord ſent us ſome clothes 'to put on, and food to ſuſtain our new lives 'which we had lately given unto us; and 'means alſo to make fire, for in an Horn I 'had ſome Gun-powder, which to mine own '(and ſince to other mens) admiration was 'dry. So taking a piece of my Wives Neck-'cloth, which I dried in the Sun, I ſtruck fire, 'and ſo dried and warmed our wet Bodies, 'and then skinned the Goat, and having 'found a ſmall Braſs-pot, we boyled ſome of 'her. Our Drink was brackiſh water; Bread 'we had none. There we remained until 'the Monday following, When about three 'of the Clock in the afternoon, in a Boat 'that came that way, we went off that deſo-'late Iſland; which I named after my name, '*Thachers Woe*, and the Rock *Avery his fall*: 'to the end that their fall and loſs, and mine 'own might be had in perpetual remem-'brance. In the Iſle lieth buried the body of 'my Couſins eldeſt Daughter, whom I found 'dead on the ſhoar. On the Tueſday follow-'ing in the afternoon we arrived at *Marble-'Head*. Thus far is Mr. *Thachers* Relation of this memorable Providence.

We proceed to ſome other:

Remarkable was that deliverance menti-

oned

oned both by Mr. *Janeway*, and Mr. *Burton*, wherein that gallant Commander Major *Edward Gibbons* of *Boſton* in *New-England*, and others were concerned. The ſubſtance of the Story is this. A *New-England* Veſſel going from *Boſton* to ſome other parts of *America*, was through the continuance of contrary winds, kept long at Sea, ſo that they were in very great ſtraits for want of Proviſion, and ſeeing they could not hope for any relief from Earth or Sea, they apply themſelves to Heaven in humble and hearty Prayers, but no Calm enſuing, one of them made this ſorrowful motion, that they ſhould caſt Lots, which of them ſhould die firſt, to ſatisfie the ravenous Hunger of the reſt. After many a ſad Debate, they come to a reſult, the Lot is caſt, and one of the company is taken, but where is the Executioner to be found to act this Office upon a poor Innocent? It is death now to think who ſhall act this bloody part in the Tragedy: But before they fall upon this in-voluntary Execution, they once more went unto their Prayers, and while they were calling upon God, he anſwered them, for there leapt a mighty Fiſh into the Boat, which was a double joy to them, not only in relieving their miſerable hunger, which no doubt made them quick Cooks, but becauſe

they

they looked upon it to be ſent from God, and to be a token of their Deliverance. But Alas! the Fiſh is ſoon eaten, and their former Exigencies come upon them, which ſink their ſpirits into deſpair; for they know not of another Morſel. To Lot they go again the ſecond time, which falleth upon another perſon; but ſtill none can be found to Sacrifice him; they again ſend their Prayers to Heaven with all manner of fervency, when behold a ſecond Anſwer from above! a great Bird lights, and fixes it ſelf upon the Maſt: which one of the Company eſpies, and he goes, and there ſhe ſtands, till he took her with his hand by the wing. This was life from the dead the ſecond time, and they feaſted themſelves herewith, as hoping that ſecond Providence was a fore-runner of their compleat Deliverance. But they have ſtill the ſame Diſappointments, they can ſee no Land, they know not where they are. Hunger encreaſeth again upon them, and they have no hopes to be ſaved but by a third Miracle. They are reduced to the former courſe of caſting Lots, when they were going to the heart-breaking work, to put him to death whom the Lot fell upon, they go to God, their former Friend in adverſity, by humble and hearty Prayers; and now they look and

look

look again; but there is nothing: Their prayers are concluded, and nothing appears, yet ſtill they hoped and ſtayed; till at laſt one of them eſpies a Ship, which put new life into all their ſpirits. They bear up with their Veſſel, they Man their Boat, and deſire and beg like periſhing, humble Supplicants to Board them, which they are admitted. The Veſſel proves a *French* Veſſel, yea, a *French Pirate.* Major *Gibbons* petitions them for a little Bread, and offers Ship and Cargo for it. But the Commander knows the Major, (from whom he had received ſome ſignal kindneſſes formerly at *Boſton*) and replied readily, and chearfully, Major *Gibbons*, not a hair of you or your Company ſhall periſh, if it ly in my power to preſerve you. And accordingly he relieveth them, and ſets them ſafe on ſhoar.

Memorable alſo is that which Mr. *Faneway* in his Remarkable Sea-Deliverances, *P.* 35. hath publiſhed. He there relates that in the Year 1668. a Ketch whereof *Thomas Woodbery* was Maſter, Sailing from *New-England* for *Barbadoes*; when they came in the Latitude of 35. *gr.* becauſe there was ſome appearance of foul-weather, they lowred their Sails, ſending up one to the top of the

Maſt, he thought he ſaw ſomething like a Boat floating upon the Sea, and calling to the Men below, they made towards it, and when they came near, it appeared to be a Long-Boat with eleven Men in it, who had been bound for *Virginia*; but their Ship proved leaky, and Foundred in the Sea; ſo that they were forced ſuddenly to betake themſelves to their Long-Boat; in the which they had a Capſtone Bar, which they made uſe of for a Maſt; and a piece of Canvas for a Sail, ſo did they Sail before the Wind. But they having no Victuals with them, were ſoon in miſerable diſtreſs. Thus they continued five dayes, ſo that all deſpaired of Life. Upon the ſixth day they concluded to caſt Lots for their lives, *viz.* who ſhould die that the reſt might eat him, and have their lives preſerved. He that the Lot fell upon, begged for his Life a little longer; and being in their extremity, the Wonder-working Providence of God was ſeen: for they meet with this *New-England* Veſſel, which took them in, and ſaved their lives. An hour after this a terrible Storm aroſe, continuing forty hours, ſo that if they had not met the Veſſel that ſaved them in the nick of opportunity, they had all periſhed: and if the *New-England* Men had not taken down ſome of their Sails, or had

not

not chanced to ſend one up to Tallow the Maſt, this Boat and Men had never been ſeen by them. Thus admirable are the workings of divine providence in the World.

Yet further;

That Worthy and now bleſſed Miniſter of God Mr. *James Janeway*, hath publiſhed ſeveral other Remarkable Sea-Deliverances; of which ſome belonging to *New-England* were the Subjects. He relates (and I am informed that it was really ſo) that a ſmall Veſſel (the Maſters Name *Philip Hungare*) coming upon the Coaſt of *New-England* ſuddenly ſprang a Leak, and ſo Foundered. In the Veſſel there were eighteen Souls, twelve of which got into the Long Boat. They threw into the Boat ſome ſmall matters of Proviſion, but were wholly without fire. Theſe twelve Men ſailed five hundred Leagues in this ſmall Boat, being by almoſt miraculous Providences preſerved therein for five weeks together. God ſent relief to them by cauſing ſome flying Fiſh to fall into the Boat, which they eat raw, and were well pleaſed therewith. They alſo caught a Shark and opening his belly, ſucked his blood for drink. At the laſt the divine providence brought them to the *Weſt-Indies*. Some of them were ſo weak as that they ſoon died;

but moſt of them lived to declare the Works of the Lord.

Again he Relates that Mr. *Jonas Clark* of *New-England* going for *Virginia*, the Veſſel was caſt aſhoar in the night. They hoped to get their Ship off again; to which end the Maſter with ſome others going in the Boat, when they were about ſixty Fathom from the Shoar, there aroſe a great Sea which broke in upon them, and at laſt turned the Boat over. Four Men were drowned. Mr. *Clark* was held under water till his Breath was gone, yet (through the good hand of a gracious God) he was ſet at liberty, and was enabled to ſwim to the ſhoar, where the providence of God did ſo over-rule the hearts of *Barbarians*, as that they did them no hurt, until at laſt they were brought ſafe unto the *Engliſh Plantations*. Theſe things have (as was ſaid) been related by Mr. *Janeway*. I proceed therefore to mention ſome other Sea-Deliverances. And that notable preſervation deſerves to be here Inſerted and Recorded; Wherein Mr. *John Grafton* and ſome others of his Ships Company were concerned; who as they were bound in a Voyage from *Salem* in *New-England*, for the *Weſt-Indies*, in a Ketch called the *Providence*; (on *September* 16. 1669.)

their

their Veſſel ſuddenly ſtruck upon a Rock; at the which they were amazed, it being then a dark and rainy night; the force of the Wind and Sea broke their Veſſel in a moment. Their Company was ten Men in number, whereof ſix were drowned. The Maſter and the Mate were left upon the Rock. As they ſat there, the Sea came up to their waſts. There did they embrace each other, looking for Death every moment; and if the Tide had riſen higher it would have carried them off. By the ſame Rock was one of the Seamen, being much wounded and grievouſly groaning. In the Morning they ſaw an Iſland about half a mile off from them. The Rocks were ſo ſharp and cragged that they could not tread upon them with their bare feet, nor had they Shoes or Stockins. But they found a piece of Tarpoling, which they wrapped about their feet, making it faſt with Rope-yarns; ſo getting each of them a ſtick, they ſometimes went on their feet, and ſometimes crept, until at laſt they came to the Iſland, where they found another of their Company aſhoar, being carried thither by a piece of the Veſſel. Upon the Iſland they continued eight dayes, four of which they had no fire. Their Proviſion was ſalt Fiſh and Rain Water, which they found in the

holes of the Rocks. After four dayes they found a piece of Touch-wood, which the Mate had formerly in his Cheſt, and a piece of Flint, with which having a ſmall Knife they ſtruck fire. A Barrel of Flower being caſt on ſhoar they made Cakes thereof. Now their care was how to get off from the Iſland, there being no Inhabitants there. Finding a piece of the Main-ſail, and ſome hoops of Cask they framed a Boat therewith. Yet had they no Tools to build it with. But providence ſo ordered, that they found a Board twelve foot long, and ſome Nails; alſo a Box was caſt aſhoar wherein was a Bolt-rope Needle; they likewiſe found a Tar-Barrel, wherewith they Tarred their Canvas. Thus did they patch up a Boat in faſhion like a Birchen Canoo; and meeting with ſome thin Boards of Sieling which came out of the Cabbin, they made Paddles therewith, ſo did they venture in this dangerous Veſſel ten Leagues, until they came to *Anguilla*, and St. *Martins*, where they were courteouſly entertained, the People admiring how they could come ſo many Leagues in ſuch a ſtrange kind of Boat. Beſides all theſe particulars, which have been declared, Information is brought to me concerning ſome Sea-preſervations which have hapned more lately.

There

There was a ſmall Veſſel ſet Sail from *Briſtol* to *New-England*, Sept. 22. 1681. The Maſters Name *William Dutten*. There were ſeven Men in the Veſſel, having on Board Proviſion for three Moneths, but by reaſon of contrary Winds, they were twenty Weeks before they could make any Land; and ſome unhappy Accidents fell out which occaſioned their being put to miſerable ſtraits for victuals, but moſt of all for Drink. The Winds were fair and proſperous until *October* 28. when they ſuppoſed themſelves to be gotten 600 Leagues Weſtward. But after that the North-weſt Winds blew ſo fiercely, that they were driven off from the Coaſt of *New-England*, ſo that *December* 12. they concluded to bear away for *Barbadoes*. But before this, one of their Barrels of Beer had the head broken out, and the Liquor in it loſt. They had but ſeven Barrels of Water, three of which proved leaky, ſo that the Water in them was loſt. When their Victuals failed, the Providence of God ſent them a ſupply by cauſing *Dolphins* to come near to the Veſſel, and that ſtill as their wants were greateſt, nor could they catch more than would ſerve their preſent turn. But ſtill their miſery upon them was great, through their want of Water. Sometimes they would expoſe their Veſ-

ſels to take the Rain-water, but oft when it Rained the Winds were ſo furious, that they could ſave little or no Rain, yet ſo it fell out that when they came near to the Latitude of *Barmudas* they ſaved two Barrels of Rain-Water, which cauſed no little joy amongſt them. But the Rats did unexpectedly, eat holes through the Barrels, ſo that their water was loſt again. Once when a ſhower of Rain fell they could ſave but a pint, which though it was made bitter by the Tar, it ſeemed very ſweet to them. They divided this pint of Rain-Water amongſt ſeven, drinking a thimble full at a time, which went five times about and was a great refreſhing to them. On *January* 27. a good ſhower of Rain fell; that ſo they might be ſure to ſave ſome Water, and not be again deprived thereof by the Rats; they layed their Shirts open to the Rain, and wringing them dry, they obtained ſeven Gallons of Water, which they put into Bottles, and were for a time much refreſhed thereby. But new ſtraits come upon them. They endeavoured to catch the Rats in the Veſſel, and could take but three or four, which they did eat, and it ſeemed delicate meat to their hungry Souls. But the Torment of their Drought was inſufferable. Sometimes for a Week together they had not

one

one drop of freſh water. When they killed a *Dolphin* they would open his Belly and ſuck his blood a little to relieve their thirſt. Yea, their thirſt was ſo great that they fell to drinking of ſalt-water. Some drank ſeveral Gallons, but they found that it did not allay their thirſt. They greedily drank their own Urine when they could make any. They would go over-board with a Rope faſtned to their bodies, and put themſelves into the water, hoping to find ſome refreſhment thereby. When any of them ſtood to ſteer the Veſſel, he would think a little to refreſh himſelf by having his feet in a pail of Sea-Water. In this miſery ſome of the Sea-men confeſſed that it was juſt with God thus to afflict them, in that they had been guilty of waſting good drink, and of abuſing themſelves therewith before they came to Sea. The divine Providence ſo ordered, that on *February* 7, they met with a Veſſel at Sea, which hapned to be a *Guiny* Man (*Samuel Ricard* Maſter) their Boat was become leaky, that they could not go aboard, if it had been to ſave their lives. But the Maſter of the other Veſſel underſtanding how it was with them, very courteouſly ſent his own Boat to them, with ten pieces of *Guiny* Beef, two ankors of freſh water, and four buſhels of *Guiny* Corn, whereby

they

they were ſuſtained until they arrived at *Barbadoes*; being weak and ſpent with their hardſhips, but within a fortnight they were all recovered, and came the next Summer to *New-England*. This Account I received from the Mate of the Veſſel, whoſe Name is *Joſeph Butcher*.

Remarkable alſo, is the preſervation of which ſome belonging to *Dublin* in *Ireland* had Experience; whom a *New-England* Veſſel providentially met, in an open Boat, in the wide Sea, and ſaved them from periſhing. Concerning which memorable Providence, I have received the following Narrative: A Ship of *Dublin* burdened about ſeventy Tuns *Andrew Bennet* Maſter, being bound from *Dublin* to *Virginia*; this Veſſel having been ſome Weeks at Sea, onward of their Voyage, and being in the Latitude of 39. about 150 Leagues diſtant from Cape Cod in *New-England*, on *April* 18. 1681. a day of very ſtormy Weather, and a great Sea, ſuddenly there ſprang a Plank in the fore part of the Ship, about ſix a Clock in the morning: whereupon the Water increaſed ſo faſt in the Ship, that all their endeavours could not keep her from ſinking above half an hour: ſo when the Ship was juſt ſinking, ſome of the Com-

pany

pany reſolved to lanch out the Boat, which was a ſmall one. They did accordingly, and the Maſter, the Mate, the Boat-ſwain, the Cook, two Fore-maſt-men and a Boy, kept ſuch hold of it, when a Caſt of the Sea ſuddenly helped them off with it, that they got into it. The heaving of the Sea now ſuddenly thruſt them from the Ship, in which there were left nineteen Souls, *viz.* 16 Men and three Women; who all periſhed in the mighty Waters, while they were trying to make Rafters by cutting down the Maſts, for the preſervation of their lives, as long as might be. The ſeven in the Boat apprehended themſelves to be in a condition little better then that of them in the Ship, having neither Sails nor Oars, neither Bread nor Water, and no Inſtrument of any ſort, except a Knife and a piece of Deal-board, with which they made ſticks, and ſet them up in the ſides of the Boat, and covered them with ſome *Iriſh-Cloth* of their own Garments, to keep off the ſpray of the Sea, as much as could be by ſo poor a matter. In this condition they drave with an hard Wind and high Sea all that day, and the night following. But in the next morning about ſix a Clock, they ſaw a Ketch (the Maſter whereof was Mr. *Edmund Henfield* of *Salem* in *New-England*) under Sail, which

which Ketch coming right with them, took them up and brought them ſafe to *New-England.* And it is yet further remarkable, that when the Ship Foundred, the Ketch which ſaved theſe perſons was many Leagues to the Weſtward of her, but was by a contrary Wind cauſed to ſtand back again to the Eaſtward where theſe diſtreſſed perſons were (as hath been ſaid) met with, and relieved.

Another Remarkable Sea-Deliverance, like unto this laſt mentioned, hapned this preſent year; the Relation whereof take as followeth. A Ship called the *Swallow, Thomas Welden* of *London* Maſter; on their Voyage from St. *Chriſtophers* towards *London,* did on *March* 23. laſt (being then about the Latitude of 42.) meet with a violent Storm. That Storm ſomewhat allayed, the Ship lying in the trough of the Sea, her Rudder broke away. Whereupon the Mariners veered out a Cable, and part of a Maſt to ſteer by; but that not anſwering their expectation, they took an Hogs-head of Water, and faſtned it to the Cable to ſteer the Ship; that alſo failing, they laid the Ship by: (as the Sea-mens phraſe is) And on *March* 25. an exceeding great Storm aroſe, which made the Veſſel ly down with her Hatches under Water, in which condition

on ſhe continued about two hours, and having much Water in the Hold, they found no other way to make her riſe again, but by cutting down her Maſts, and accordingly her Main-maſt and her Mizen-maſt being cut down, the Ship righted again. The Storm continuing, on *March* 28. the Ship made very bad Steeridge, by reaſon of the loſs of her Rudder and Maſts, The Sea had continual paſſage over her, and one Sea did then carry away the Larbord quarter of the Ship, and brake the ſide from the Deck, ſo that there was an open paſſage for the Sea to come in at that Breach; and notwithſtanding their endeavours to ſtop it with their Bedding, Cloathes, *&c.* ſo much Water ran in by the ſides of the Ship, that it was ready to ſink. Now all hopes of ſaving their lives being gone; the Divine Providence ſo ordered, that there appeared a Veſſel within ſight, which hapned to be a *French* Ship bound from St. *John de luce* to Grand *Placentia* in *New-found Land*; this Veſſel took in the diſtreſſed *Engliſh-men*, carried them to Grand *Placentia*, from whence the Maſter and ſundry of the Mariners procured paſſage in a Ketch bound for *Boſton* in *New-England*. There did they arrive *June* 21. 1683. declaring how they had ſeen the wonders of God in the deep, as hath been expreſſed.

There

There was another memorable Sea-Deliverance like unto theſe two laſt. The perſons concerned in it being now gone out of the World, I have not met with any who perfectly remember the particular year wherein that remarkable Providence hapned; only that it was about twenty two years ago: when a Ship (*William Laiton* Maſter) bound from *Paſcataqua* in *New-England* to *Barbadoes*, being 250 Leagues off from the Coaſt, ſprang a leak. They endeavoured what they could to clear her with their Pump for fourteen hours. But the Veſſel filling with Water, they were forced (being eight perſons) to betake themſelves to their Boat, taking with them a good ſupply of Bread, and a pot of Butter. The Maſter declaring that he was perſwaded they ſhould meet with a Ship at Sea that would relieve them: but they had little Water, ſo that their allowance was at laſt a ſpoonful in a Day to each man. In this Boat did they continue thus diſtreſſed for 19 dayes together. After they had been twelve dayes from the Veſſel, they met with a Storm which did very much endanger their lives, yet God preſerved them. At the end of eighteen dayes a flying Fiſh fell into their Boat, and having with them an Hook and Line, they made uſe of that Fiſh for Bait, whereby they

they caught two Dolphins. A Ship then at Sea, whereof Mr. *Samuel Scarlet* was Commander, apprehending a Storm to be near, that ſo they might fit their Rigging in order to entertain the approaching Storm, ſuffered their Veſſel to drive right before the Wind; and by that means they hapned to meet with this Boat full of diſtreſſed Sea-men. Captain *Scarlet*'s Veſſel was then deſtitute of Proviſion; only they had on board Water enough and to ſpare. When the Mariners firſt ſaw the Boat, they deſired the Maſter not to take the Men in, becauſe they had no Bread nor other Victuals for them; ſo that by receiving eight more into their Company, they ſhould all die with Famine. Captain *Scarlet* who as after he left uſing the Sea, he gave many demonſtrations both living and dying of his deſigning the good of others, and not his own particular Advantage only, did at this time manifeſt the ſame Spirit to be in him; and therefore would by no means hearken to the ſelfiſh ſuggeſtions of his Men, but replied to them, (as yet not knowing who they were) It may be theſe diſtreſſed Creatures are our own Countrey-men, or if not, they are Men in miſery, and therefore whatever come of it, I am reſolved to take them in, and to truſt in God who is able to deliver us all. Nor did

God

God ſuffer him to loſe any thing by this Noble Reſolution. For as in Captain *Scarlet's* Ship there was Water which the Men in the Boat wanted, ſo they in the Boat had Bread and the two *Dolphins* lately caught, whereby all the Ships Company were refreſhed. And within few dayes they all arrived ſafe in *New-England.*

CHAP. II.

A further Account of ſome other Remarkable Preſervations. Of a Child that had part of her Brains ſtruck out, and yet lived and did well. Remarkable Deliverances of ſome in Windſor. *Of ſeveral in the late* Indian War. *The Relation of a* Captive. *Skipper* How's *Memorable Preſervation. Several Examples ſomewat parallel, wherein others in other parts of the World were concerned.*

BEſides thoſe notable *Sea-Deliverances* which have been in the former Chapter Related, many other memorable Providences and Preſervations have hapned. A multitude of Inſtances to this purpoſe are now loſt in the Grave of Oblivion, becauſe they were not *Recorded* in the ſeaſon of them. But ſuch

ſuch Obſervables as I have been by good hands acquainted with, I ſhall here further Relate.

Remarkable was the Preſervation and Reſtoration which the gracious providence of God vouchſafed to *Abigail Eliot*, the Daughter of Elder *Eliot* of *Boſton* in *New-England*; concerning whom a near and precious Relation of hers, informs me, that when ſhe was a Child about five years old, playing with other Children under a Cart an iron hinge being ſharp at the lower end happned to ſtrike her head between the right Ear and the Crown of her Head, and pierced into the ſkull and Brain. The Child making an outcry, the Mother came; and immediately drew out the Iron, and thereupon ſome of the Brains of her Child which ſtuck to the Iron, and other bits were ſcattered on her Forehead. Able Chyrurgeons were ſent for; in ſpecial Mr. *Oliver* and Mr. *Prat*. The Head being uncovered, there appeared juſt upon the place where the Iron pierced the Skull, a bunch as big as a ſmall Egg. A queſtion aroſe, whether the skin ſhould not be cut and dilated from the Orifice of the Wound to the Swelling, and ſo take it away. This Mr. *Prat* inclined unto, but Mr. *Oliver* oppoſed, pleading that then the Air would get to the Brain, and the Child would preſently

die. Mr. *Oliver* was desired to undertake the Cure. And thus was his operation. He gently drove the soft matter of the bunch into the Wound, and pressed so much out as well he could; there came forth about a spoonful, the matter which came forth was Brains and Blood (some curdles of Brain were white and not stained with Blood) so did he apply a Plaister. The Skull wasted where it was pierced to the bigness of an half Crown piece of Silver or more. The skin was exceeding tender, so that a Silver Plate like the skull was alwayes kept in the place to defend it from any touch or injury. The Brains of the Child did swell and swage according to the Tides. When it was Spring Tide, her Brain would heave up the tender skin, and fill the place sometimes. When it it was Nip Tide, they would be sunk and fallen within the skull. This Child lived to be the Mother of two Children. And (which is marvelous) she was not by this Wound made defective in her Memory or Understanding.

In the next place, we shall take notice of some Remarkable Preservations which sundry in *Windsor* in *New-England* have experienced; the Persons concerned therein being desirous

that

that the Lords goodneſs towards them may be ever had in Remembrance: wherefore a faithful hand has given me the following account. *January* 13. 1670, Three Women, *viz.* the Wives of Lieut. *Filer*, and of *John Drake*, and of *Nathaniel Lomas*; having croſſed *Connecticut* River upon a neceſſary and neighbourly account, and having done the work they went for, were deſirous to return to their own Families; the River being at that time partly ſhut up with Ice old and new, and partly open. There being ſome pains taken aforehand to cut a way through the Ice, the three Women aboveſaid got into a Canoo, with whom alſo there was *Nathaniel Biſſel*, and an *Indian*. There was likewiſe another Canoo with two men in it, that went before them to help them in caſe they ſhould meet with any diſtreſs, which indeed quickly came upon them; for juſt as they were getting out of the narrow paſſage between the Ice, being near the middle of the River, a great part of the upper Ice came down upon them, and ſtruck the end of their Canoo, and broke it to pieces; ſo that it quickly ſunk under them: the *Indian* ſpeedily got upon the Ice, but *Nathaniel Biſſel*, and the aboveſaid Women were left floating in the Middle of the River, being cut off from all manner of

humane help beſides what did ariſe from themſelves, and the two men in the little Canoo, which was ſo ſmall that three perſons durſt ſeldom, if ever, venture in it, they were indeed diſcerned from one ſhore, but the dangerous Ice would not admit from either ſhore, one to come near them. All things thus circumſtanced, the ſuddenneſs of the ſtroke and diſtreſs (which is apt to amaze men, eſpecially when no leſs then life is concerned) the extream coldneſs of the weather, it being a ſharp ſeaſon, that perſons out of the water were in danger of freezing, the unaptneſs of the perſons to help themſelves, being moſtly Women, one big with Child, and near the time of her Travel (who was alſo carried away under the Ice) the other as unskill'd and unactive to do any thing for ſelf-preſervation as almoſt any could be, the Waters deep, that there was no hope of footing, no paſſage to either ſhore, in any eye of reaſon, neither with their little Canoo, by reaſon of the Ice, nor without it, the Ice being thin and rotten, and full of holes. Now, that all ſhould be brought off ſafely without the loſs of life, or wrong to health, was counted in the day of it a *Remarkable Providence.* To ſay, how it was done, is difficult, yet ſomething of the manner of the Deliverance may be mentioned

oned, the aboveſaid *Nathaniel Biſſel* perceiving their danger, and being active in ſwimming, endeavoured what might be, the preſervation of himſelf, and ſome others, he ſtrove to have ſwum to the upper Ice, but the Stream being too hard, he was forced downwards to the lower Ice, where by reaſon of the ſlipperineſs of the Ice, and diſadvantage of the Stream, he found it difficult getting up; at length by the good hand of providence, being gotten upon the Ice, he ſaw one of the Women ſwimming down under the Ice, and perceiving an hole, or open place, ſome few Rods below, there he waited, and took her up as ſhe ſwum along. The other two Women were in the River, till the two Men in the little Canoo came for their relief; at length all of them got their heads above the Water, and had a little time to pauſe, though a long, and difficult, and dangerous way to any ſhore, but by getting their little Canoo upon the Ice, and carrying one at a time over hazardous Places, they did (though in a long while) get all ſafe to the ſhore, from whence they came.

Remarkable alſo, was the Deliverance which *John* and *Thomas Biſſel* of *Windſor* aforeſaid, did at another time receive. *John*

Biſſel on a Morning about break of day taking Nails out of a great Barrel wherein was a conſiderable quantity of Gun-Powder, and Bullets, having a Candle in his hand, the Powder took fire, *Thomas Biſſel* was then putting on his clothes, ſtanding by a Window, which though well faſtened, was by the force of the Powder carried away at leaſt four Rods; the Partition-wall from another Room was broken in pieces; The roof of the Houſe opened and ſlipt of the Plates about five foot down; alſo the great Girt of the Houſe at one end broke out ſo far, that it drew from the Summer to the end, moſt of its Tenant: the Woman of the Houſe was lying ſick, and another Woman under it in bed, yet did the divine Providence ſo order things as that no one received any hurt, excepting *John Biſſel*, who fell through two Floors into a Cellar his ſhoes being taken from his feet, and found at twenty foot diſtance, his hands and his face very much ſcorched, without any other wound in his body.

It would fill a Volume to give an account of all the memorable Preſervations in the time of the late War with the *Indians*.

Remarkable was that which hapned to *Jabez Muſgrove* of *Newberj*, who being ſhot by

by an *Indian*, the Bullet entred in at his Ear and went out at his Eye, on the other side of his Head, yet the Man was preserved from Death, yea, and is still in the Land of the living.

Likewise several of those that were taken Captive by the *Indians* are able to relate affecting Stories concerning the gracious Providence of God, in carrying them through many Dangers and Deaths, and at last setting their feet in a large place again. A Worthy Person hath sent me the Account which one lately belonging to *Deerfield*, (his name is *Quintin Stockwell*,) hath drawn up respecting his own Captivity and Redemption, with the more notable Occurrences of Divine Providence attending him in his distress, which I shall therefore here insert in the Words by himself expressed: He Relateth as followes;

'In the year 1677. *September* 19. between 'Sun-set and dark, the *Indians* came upon us; 'I and another Man, being together, we ran 'away at the out-cry the *Indians* made, shout-'ing and shooting at some other of the *En-'glish* that were hard by. We took a *Swamp* 'that was at hand for our refuge, the Enemy 'espying us so near them, ran after us, and 'shot many Guns at us, three Guns were

'discharged

discharged upon me, the Enemy being within three Rod of me, besides many other, before that. Being in this Swamp that was miry, I slumpt in, and fell down, whereupon one of the Enemy stept to me, with his Hatchet lift up to knock me on the head, supposing that I had been wounded, and so unfit for any other travel. I (as it hapned) had a Pistol by me, which though uncharged, I presented to the *Indian*, who presently stept back; and told me, if I would yield, I should have no hurt, he said (which was not true) that they had destroyed all *Hatfield*, and that the Woods were full of *Indians*, whereupon I yielded my self, and so fell into the Enemies hands, and by three of them was led away unto the place, whence first I began to make my flight, where two other *Indians* came running to us, and the one lifting up the Butt end of his Gun, to knock me on the head, the other with his hand put by the blow, and said, I was his Friend. I was now by my own House which the *Indians* burnt the last year, and I was about to build up again, and there I had some hopes to escape from them; there was an Horse just by, which they bid me take, I did so, but made no attempt to escape thereby, because the Enemy was near, and the

Beast

'Beast was slow and dull, then was I in hopes 'they would send me to take my own Hor-'ses, which they did, but they were so frighted 'that I could not come near to them, and so 'fell still into the Enemies hands, who now 'took me, and bound me, and led me away, 'and soon was I brought into the Company 'of Captives, that were that day brought a-'way from *Hatfield*, which were about a mile 'off; and here methoughts was matter of joy 'and sorrow both, to see the Company: some 'Company in this condition being some re-'freshing, though little help any wayes; then 'were we pinioned and led away in the night 'over the Mountains, in dark and hideous 'wayes, about four miles further, before we 'took up our place for rest, which was in a 'dismal place of Wood on the East side of 'that Mountain. We were kept bound all 'that night. The *Indians* kept waking and 'we had little mind to sleep in this nights 'travel, the *Indians* dispersed, and as they 'went made strange noises, as of Wolves 'and Owles, and other Wild Beasts, to the 'end that they might not lose one another; 'and if followed they might not be discover-'ed by the *English*.

'About the break of Day, we Marched a-'gain and got over the great River at *Pe-*

cumptuck

"*comptuck* River mouth, and there reſted a-
"bout two hours. There the *Indians* marked
"out upon Trays the number of their Cap-
"tives and Slain as their manner is. Here was
"I again in great danger; A quarrel aroſe
"about me, whoſe Captive I was, for three
"took me. I thought I muſt be killed to end
"the controverſie, ſo when they put it to me,
"whoſe I was, I ſaid three *Indians* took me,
"ſo they agreed to have all a ſhare in me: and
"I had now three Maſters, and he was my
"chief Maſter who laid hands on me firſt,
"and thus was I fallen into the hands of the
"very worſt of all the Company; as *Aſhpe-
"lon* the *Indian* Captain told me; which Ca-
"ptain was all along very kind to me, and a
"great comfort to the *Engliſh*. In this place
"they gave us ſome Victuals, which they had
"brought from the *Engliſh*. This morning
"alſo they ſent ten Men forth to Town to
"bring away what they could find, ſome
"Proviſion, ſome Corn out of the Meadow
"they brought to us upon Horſes which they
"had there taken. From hence we went up
"about the Falls, where we croſt that River
"again; and whilſt I was going, I fell right
"down lame of my old Wounds that I had
"in the War, and whileſt I was thinking I
"ſhould therefore be killed by the *Indians*,

"and

'and what Death I ſhould die, my pain was 'ſuddenly gone, and I was much encouraged 'again. We had about eleven Horſes in that 'Company, which the *Indians* made to carry 'Burthens, and to carry Women. It was af-'ternoon when we now croſſed that River, 'We travelled up that River till night, and 'then took up our Lodging in a diſmal place, 'and were ſtaked down and ſpread out on 'our backs; and ſo we lay all night, yea ſo 'we lay many nights. They told me their 'Law was, that we ſhould lie ſo nine nights, 'and by that time, it was thought we ſhould 'be out of our knowledge. The manner of 'ſtaking down was thus; our Arms and Legs 'ſtretched out were ſtaked faſt down, and a 'Cord about our necks, ſo that we could 'ſtir no wayes. The firſt night of ſtaking 'down, being much tired, I ſlept as comfor-'tably as ever; the next day we went up the 'River, and croſſed it, and at night lay in '*Squakheag Meadows*; our Proviſion was 'ſoon ſpent; and while we lay in thoſe *Mea-'dows* the *Indians* went an Hunting, and the '*Engliſh Army* came out after us: then the '*Indians* moved again, dividing themſelves 'and the Captives into many Companies, 'that the *Engliſh* might not follow their tract. 'At night having croſſed the River, we met

'again

'again at the place appointed. The next day 'we croſt the River again on *Squakheag* ſide, 'and there we took up our quarters for a 'long time, I ſuppoſe this might be about 'thirty miles above *Squakheag*, and here were 'the *Indians* quite out of all fear of the *En-gliſh*; but in great fear of the *Mohawks*; 'here they built a long *Wigwam*. Here they 'had a great Dance (as they call it) and 'concluded to burn three of us, and had got 'Bark to do it with, and as I underſtood 'afterwards, I was one that was to be burnt. 'Sergeant *Plimpton* an other, and *Benjamin* '*Wait* his Wife the third: though I knew 'not which was to be burnt, yet I perceived 'ſome were deſigned thereunto, ſo much I 'underſtood of their Language: that night I 'could not ſleep for fear of next dayes work, 'the *Indians* being weary with that Dance, 'lay down to ſleep, and ſlept ſoundly. The '*Engliſh* were all looſe, then I went out and 'brought in Wood, and mended the fire, 'and made a noiſe on purpoſe, but none a-'waked, I thought if any of the *Engliſh* 'would wake, we might kill them all ſleeping, 'I removed out of the way all the Guns and 'Hatchets: but my heart failing me, I put 'all things where they were again. The 'next day when we were to be burnt, our

'Maſter

'Maſter and ſome others ſpake for us, and
'the Evil was prevented in this place: And
'hereabouts we lay three Weeks together.
'Here I had a Shirt brought to me, to make,
'and one *Indian* ſaid it ſhould be made this
'way, a ſecond another way, a third his way.
'I told them I would make it that way that
'my chief Maſter ſaid; Whereupon one *In-*
'*dian* ſtruck me on the face with his Fiſt.
'I ſuddenly roſe up in anger ready to ſtrike
'again, upon this hapned a great Hubbub,
'and the *Indians* and *Engliſh* came about me;
'I was fain to humble my ſelf to my Maſter,
'ſo that matter was put up. Before I came
'to this place, my three Maſters were gone
'a hunting, I was left with an other *Indian*,
'all the Company being upon a March, I
'was left with this *Indian*, who fell ſick, ſo
'that I was fain to carry his Gun and Hat-
'chet, and had opportunity, and had thought
'to have diſpatched him, and run away; but
'did not, for that the *Engliſh* Captives had
'promiſed the contrary to one another, be-
'cauſe if one ſhould run away, that would
'provoke the *Indians*, and indanger the reſt
'that could not run away. Whileſt we
'were here, *Benjamin Stebbins* going with
'ſome *Indians* to *Wachuſet Hills*, made his
'eſcape

'eſcape from them, and when the news of
'his eſcape came; we were all preſently cal-
'led in and Bound; one of the *Indians* a
'Captain among them, and alwayes our
'great Friend, met me coming in, and told
'me *Stebbins* was run away; and the *Indians*
'ſpake of burning us; ſome of only burn-
'ing and biting off our Fingers by and by.
'He ſaid there would be a Court, and all
'would ſpeak their minds, but he would ſpeak
'laſt, and would ſay, that the *Indian* that let
'*Stebbins* run away was only in fault, and ſo
'no hurt ſhould be done us, fear not: ſo it
'proved accordingly. Whileſt we lingered
'hereabout, Proviſion grew ſcarce, one Bears
'Foot muſt ſerve five of us a whole day; we
'began to eat Horſe-fleſh, and eat up ſeven
'in all: three were left alive and were not
'killed. Whileſt we had been here, ſome of
'the *Indians* had been down and fallen upon
'*Hadley*, and were taken by the *Engliſh*, a-
'greed with, and let go again; and were to
'meet the *Engliſh* upon ſuch a Plain, there
'to make further Terms. *Aſhpaion* was much
'for it, but *Wachuſet* Sachims when they came
'were much againſt it: and were for this,
'that we ſhould meet the *Engliſh* indeed, but
'there fall upon them and fight them, and
'take them. Then *Aſhpalon* ſpake to us *En-*

'*gliſh*

'*gliſh*, not to ſpeak a word more to further 'that matter, for miſchief would come of it. 'When thoſe *Indians* came from *Wachuſet*, 'there came with them *Squaws*, and *Children* 'about four-ſcore, who reported that the *En-* 'gliſh had taken *Uncas*, and all his Men, and 'ſent them beyond Seas, they were much 'enraged at this, and asked us if it were true; 'we ſaid no, then was *Aſhpalon* angry, and 'ſaid, he would no more believe *Engliſh-men*. 'For they examined us every one apart; then 'they dealt worſe by us for a ſeaſon than be- 'fore: Still Proviſion was ſcarce. We 'came at length to a place called *Squaw-* 'Maug River, there we hoped for *Sammon*, 'but we came too late. This place I account 'to be above two hundred Miles above *Deer-* 'field: then we parted into two Companies; 'ſome went one way and ſome went ano- 'ther way; and we went over a mighty 'Mountain, we were eight dayes a going over 'it, and travelled very hard, and every day 'we had either Snow or Rain: We noted 'that on this Mountain all the Water run 'Northward. Here alſo we wanted Proviſion; 'but at length met again on the other ſide of 'the Mountain, *viz.* on the *North ſide* of this 'Mountain at a River, that run into the 'Lake, and we were then half a dayes jour-

'ney

'ney off the Lake, we ſtayed here a great
'while to make Canoos to go over the Lake;
'here I was frozen, & here again we were like
'to ſtarve: All the *Indians* went a Hunting but
'could get nothing: divers dayes they *Po-*
'*wow'd* but got nothing, then they deſired
'the *Engliſh* to Pray, and confeſſed they
'could do nothing; they would have us Pray,
'and ſee what the *Engliſh-man's God* could do;
'I Prayed, ſo did Serjeant *Plimpton*, in ano-
'ther place. The *Indians* reverently attend-
'ed, Morning and Night; next day they got
'Bears: then they would needs have us de-
'ſire a Bleſſing, return Thanks at Meals: af-
'ter a while they grew weary of it, and the
'*Sachim* did forbid us: When I was frozen
'they were very cruel towards me, becauſe I
'could not do as at other times. When we
'came to the Lake we were again ſadly put to
'it for Proviſion; we were fain to eat Touch-
'wood fryed in Bears Greace, at laſt we
'found a company of *Raccoons*, and then we
'made a Feaſt; and the manner was, that
'we muſt eat all. I perceived there would be
'too much for one time, ſo one *Indian* that
'ſat next to me, bid me ſlip away ſome to
'him under his Coat, and he would hide
'it for me till another time; this *Indian* as
'ſoon as he had got my Meat, ſtood up and
'made

made a Speech to the reſt, and diſcovered me; ſo that the *Indians* were very angry, and cut me another piece, and gave me *Raccoon Greaſe* to drink, which made me ſick and Vomit. I told them I had enough; ſo that ever after that they would give me none, but ſtill tell me, I had *Raccoon* enough: ſo I ſuffered much, and being frozen was full of Pain, and could ſleep but a little, yet muſt do my work. When they went upon the Lake, and as they came to the Lake, they light of a *Mooſe* and killed it, and ſtaid there till they had eaten it all up; and entring upon the Lake there aroſe a great Storm, we thought we ſhould all be caſt away, but at laſt we got to an Iſland, and there they went to *Powawing*. The *Powaw* ſaid that *Benjamin Wait*, and another Man, was coming, and that Storm was raiſed to caſt them away: This afterward appeared to be true, though then I believed them not. Upon this Iſland we lay ſtill ſeveral dayes, and then ſet out again, but a Storm took us, ſo that we lay to and fro upon certain Iſlands about three Weeks: we had no proviſion but *Raccoons*, ſo that the *Indians* themſelves thought they ſhould be ſtarved. They gave me nothing, ſo that I was ſundry dayes without any Proviſion: We went on upon the

'ney off the Lake, we ſtayed here a great
'while to make Canoos to go over the Lake;
'here I was frozen, & here again we were like
'to ſtarve: All the *Indians* went a Hunting but
'could get nothing: divers dayes they *Po-*
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" the Lake upon that Iſle about a dayes jour-
" ney: we had a little Sled upon which we
" drew our Load; before Noon, I tired, and
" juſt then the *Indians* met with ſome *French-*
" *men*; then one of the *Indians* that took me
" came to me, and called me all manner of
" bad Names; and threw me down upon my
" back: I told him I could not do any more,
" then he ſaid he muſt kill me, I thought he
" was about it, for he pulled out his Knife, and
" cut out my Pockets, and wrapt them about
" my Face, helped me up, and took my Sled
" and went away, and gave me a bit of Biſ-
" cake, as big as a Walnut, which he had of
" the *French-man*, and told me he would give
" me a Pipe of Tobacco; when my Sled was
" gone, I could run after him, but at laſt I
" could not run, but went a foot-pace, then
" the *Indians* were ſoon out of ſight, I follow-
" ed as well as I could; I had many Falls upon
" the Ice; at laſt I was ſo ſpent, I had not
" ſtrength enough to riſe again, but I crept to
" a Tree that lay along, and got upon it, and
" there I lay; it was now night, and very
" ſharp Weather: I counted no other but that
" I muſt die there; whileſt I was thinking of
" Death, an *Indian* Hallowed, and I anſwer-
" ed him; he came to me, and called me bad
" names, and told me if I could not go he

muſt

'muſt knock me on the head; I told him he 'muſt then ſo do; he ſaw how I had Wal-'lowed in that Snow, but could not riſe: then 'he took his Coat, and wrapt me in it, and 'went back, and ſent two *Indians* with a Sled, 'one ſaid he muſt knock me on the Head, 'the other ſaid No, they would carry me a-'way and burn me; then they bid me ſtir 'my Inſtep to ſee if that were frozen, I did 'ſo, when they ſaw that, they ſaid that vvas '*Wurregen*; there vvas a Chirurgeon at the '*French* that could cure me; then they took 'me upon the Sled, and carried me to the 'fire, and they then made much of me; pul-'led off my vvet, and vvrapped me in dry 'Clothes, made me a good Bed. They had 'killed an Otter, and gave me ſome of the 'Broth, and a bit of the Fleſh: here I ſlept 'till tovvards day, and then vvas able to get 'up, and put on my clothes; one of the *In-'dians* awaked, and ſeeing me go, ſhouted, as 'rejoycing at it: as ſoon as it vvas light I 'and *Samuel Ruſſel* vvent before on the Ice, 'upon a River, they ſaid I muſt go vvhere I 'could on foot, elſe I ſhould frieze. *Samuel 'Ruſſel* ſlipt into the River vvith one Foot, 'the *Indians* called him back and dried his 'Stockins, and then ſent us avvay; and an '*Indian* vvith us to Pilot us; and vve vvent

'four or five miles before they overtook us: I 'was then pretty well ſpent; *Samuel Ruſſel* 'was (he ſaid) faint, and wondred how I 'could live, for he had (he ſaid) ten meals 'to my one: then I was laid on the Sled, 'and they ran away with me on the Ice, the 'reſt and *Samuel Ruſſel* came ſoftly after. '*Samuel Ruſſel* I never ſaw more, nor know 'what became of him: they got but half 'way, and we got through to *Shamblee* about 'midnight. Six miles of *Shamblee* (a *French* 'Town) the River was open, and when I 'came to travail in that part of the Ice, I 'ſoon tired; and two *Indians* run away to 'Town, and one only was left: he would 'carry me a few rods, and then I would go 'as many, and that trade we drave, and ſo 'were long a going ſix miles. This *Indian* 'now was kind, and told me that if he did not 'carry me I would die, and ſo I ſhould have 'done ſure enough: And he ſaid, I muſt tell 'the *Engliſh* how he helped me. When we 'came to the firſt Houſe there was no Inha-'bitant: the *Indian* ſpent, both diſcouraged; 'he ſaid we muſt now both die, at laſt he left 'me alone, and got to another Houſe, and 'thence came ſome *French* and *Indians*, and 'brought me in: the *French* were kind, and 'put my hands and feet in cold Water, and

gave

'gave me a Dram of Brandey, and a litt'e 'hasty pudding and Milk; when I tasted 'Victuals I was hungry, and could not have 'forborn it, but that I could not get it; now 'and then they would give me a little as they 'thought best for me; I lay by the fire with 'the *Indians* that night, but could not sleep 'for pain: next morning the *Indians* and '*French* fell out about me, becauſe the *French* 'as the *Indian* ſaid, loved the *Engliſh* better 'than the *Indians*. The *French* preſently 'turned the *Indians* out of doors, and kept me, 'they were very kind and careful, and gave 'me a little ſomething now and then; while 'I was here all the Men in that Town came 'to ſee me: At this Houſe I was three or 'four dayes, and then invited to another, and 'after that to another; at this place I was a-'bout thirteen dayes, and received much ci-'vility from a young man, a Batchelour, who 'invited me to his Houſe, with whom I was 'for the moſt part, he was ſo kind as to lodge 'me in the Bed with himſelf, he gave me a 'Shirt, and would have bought me, but could 'not, for the *Indians* asked a hundred pounds 'for me. We were then to go to a place 'called *Surril*, and that young-man would go 'with me, becauſe the *Indians* ſhould not hurt 'me: this Man carried me on the Ice one

dayes Journey: for I could not now go at all: then there was ſo much Water on the Ice, we could go no further: ſo the *French-man* left me, and Proviſion for me; here we ſtayed two nights, and then travailed again, for then the Ice was ſtrong; and in two dayes more I came to *Surril*; the firſt houſe we came to was late in the night, here again the People were kind. Next day being in much pain, I asked the *Indians* to carry me to the Chirurgeons, as they had promiſed, at which they were wroth, and one of them took up his Gun to knock me; but the *French-men* would not ſuffer it, but ſet upon him, and kicked him out of doors; then we went away from thence to a place two or three miles off, where the *Indians* had *Wigwams*; when I came to theſe *Wigwams* ſome of the *Indians* knew me, and ſeemed to pity me. While I was here, which was three or four dayes, the *French* came to ſee me, and it being *Chriſtmas* time, they brought Cakes and other Proviſions with them, and gave to me, ſo that I had no want: the *Indians* tried to cure me, but could not, then I asked for the Chirurgeon, at which one of the *Indians* in anger, ſtruck me on the face with his Fiſt, a *French man* being by, the *French-man* ſpake to him,

'I knew not what he ſaid, and went his way.
'By and by came the Captain of the place
'into the *Wigwam* with about twelve armed
'Men, and asked where the *Indian* was that
'ſtruck the *Engliſh-man*, and took him and
'told him he ſhould go to the Bilboes, and
'then be hanged: the *Indians* were much te-
'rified at this, as appeared by their Counte-
'nances and Trembling. I would have gone
'too, but the *French-man* bid me not fear, the
'*Indians* durſt not hurt me. When that *In-*
'*dian* was gone, I had two Maſters ſtill, I
'asked them to carry me to that Captain that
'I might ſpeak for the *Indian*, they anſwered,
'I was a Fool, did I think the *French-men* were
'like to the *Engliſh*, to ſay one thing and do
'another? they were men of their words,
'but I prevailed with them to help me thither,
'and I ſpake to the Captain by an Interpre-
'ter, and told him I deſired him to ſet the *In-*
'*dian* free, and told him what he had done
'for me, he told me he was a Rogue, and
'ſhould be hanged; then I ſpake more pri-
'vately, alledging this Reaſon, becauſe all the
'*Engliſh Captives* were not come in, if he
'were hanged, it might fare the worſe with
'them; then the Captain ſaid, that was to be
'conſidered: then he ſet him at liberty, upon
'this condition, that he ſhould never ſtrike

me more, and every day bring me to his House to eat Victuals. I perceived that the common People did not like what the *Indians* had done and did to the *English*. When the *Indian* was set free, he came to me, and took me about the middle, and said I was his Brother, I had saved his life once, and he had saved mine (he said) thrice. Then he called for Brandy and made me drink, and had me away to the *Wigwams* again, When I came there, the *Indians* came to me one by one, to shake hands with me, saying *Wurregen Netop*; and were very kind, thinking no other, but that I had saved the *Indians* Life. The next day he carried me to that Captains house, and set me down; they gave me my Victuals and Wine, and being left there a while by the *Indians*, I shewed the Captain my Fingers, which when he and his Wife saw, he and his Wife run away from the sight, and bid me lap it up again, and sent for the Chirurgeon, who when he came, said he could cure me, and took it in hand, and dressed it; the *Indian* towards night came for me, I told them I could not go with them, they were displeased, called me Rogue, and went away; that night I was full of pain, the *French* did fear that I would die, five Men did Watch with

me,

'me, and ſtrove to keep me chearly: for I
'was ſometimes ready to faint: Often times
'they gave me a little Brandy. The next day
'the Chirurgion came again, and dreſſed me;
'and ſo he did all the while I was among the
'*French*. I came in at *Chriſtmaſs*, and went
'thence *May* 2*d*. Being thus in the Cap-
'tain's houſe, *I* was kept there till *Ben. Waite*
'came: & my *Indian* Maſter being in want of
'Money, pawned me to the Captain for 14.
'*Beavers*, or the worth of them, at ſuch a
'day; if he did not pay he muſt loſe his Pawn,
'or elſe ſell me for twenty one Beavers, but he
'could not get Beaver, and ſo *I* was ſold. But by
being thus ſold he was in Gods good time ſet
at liberty, and returned to his Friends in *New-England* again.

Thus far is this poor Captives Relation concerning the changes of Providence which paſſed over him.

There is one Remarkable paſſage more, affirmed by him: For he ſaith, that in their Travails they came to a place where was a great *Wigwam* (i.e. *Indian Houſe*) at both ends was an *Image*; here the *Indians* in the War time were wont to *Powaw* (i.e. invocate the Devil) and ſo did they come down to *Hatfield*, one of the *Images* told them they ſhould deſtroy a Town; the other ſaid no,

half

half a Town. This god (ſaid that *Indian*) ſpeaks true, the other was not good, he told them lies. No doubt but others are capable of declaring many paſſages of Divine Providence no leſs worthy to be Recorded than theſe laſt recited; but inaſmuch as they have not been brought to my hands, *I* proceed to another Relation.

Very Memorable was the Providence of God towards Mr. *Ephraim How* of *New-Haven* in *New-England*, who was for an whole twelve Moneth given up by his Friends as a dead Man, but God preſerved him alive in a deſolate *Iſland* where he had ſuffered Shipwrack, and at laſt returned him home to his Family.

The Hiſtory of this Providence might have been mentioned amongſt *Sea-Deliverances*, yet conſidering it was not only ſo, *I* ſhall here *Record* what himſelf (being a godly man) did relate of the Lords marvelous diſpenſations towards him, that ſo others might be incouraged to put their truſt in God, in the times of their greateſt ſtraits and difficulties.

On the 25. of *Auguſt*, in the year 1676. the ſaid Skipper *How* with his two eldeſt Sons ſet ſail from *New-Haven* for *Boſton* in a ſmall Ketch

Ketch, Burden 17 Tun or thereabout: After the Diſpatch of their Buſineſs there, they ſet Sail from thence for *New-Haven* again, on the 10*th* of *September* following: but contrary Winds forced them back to *Boſton*, where the ſaid *How* was taken ill with a violent flux, which Diſtemper continued near a Moneth, many being at that time ſick of the ſame Diſeaſe, which proved mortal to ſome. The merciful Providence of God having ſpared his life, and reſtored him to ſome meaſure of health; he again ſet Sail from *Boſton*, October 10. By a fair Wind they went forward ſo as to make *Cape Cod*; but ſuddenly the Weather became very Tempeſtuous, ſo as that they could not ſeize the *Cape*, but were forced off to Sea; where they were endangered in a ſmall Veſſel by very fearful Storms and outragious Winds and Seas. Alſo, his Eldeſt Son fell ſick and died in about eleven dayes after they ſet out to Sea. He was no ſooner dead, but his other Son fell ſick and died too. This was a bitter Cup to the good Father. It is noted in 1 *Chron.* 7. 22. that when the Sons of *Ephraim* were dead, *Ephraim their Father mourned many dayes, and his Brethren came to comfort him.* This *Ephraim* when his Sons were Dead his Friends on Shore knew it not, nor could they come to comfort him.

But

But when his Friends and Relations could not, the Lord himſelf did: for they died after ſo ſweet, gracious and comfortable a manner, as that their Father profeſſed he had joy in parting with them. Yet now their outward diſtreſs and danger was become greater, ſince the *Skipper*'s two Sons were the only help he had in working the Veſſel. Not long after, another of the Company, *viz. Caleb Jones* (Son to Mr. *William Jones* one of the Worthy Magiſtrates in *New-Haven*) fell ſick and died alſo, leaving the World with comfortable manifeſtations of true Repentance towards God, and Faith in Jeſus Chriſt. Thus the one half of their Company was taken away, none remaining but the Skipper himſelf, one Mr. *Augur*, and a Boy. He himſelf was ſtill ſickly, and in a very weak eſtate, yet was fain to ſtand at the Helm 36 hours, and 24 hours at a time; in the mean time the boiſterous Sea overwhelming the Veſſel, ſo as that if he had not been laſht faſt, he had certainly been waſhed over-board. In this Extremity, he was at a loſs in his own thoughts, whether they ſhould perſiſt in ſtriving for the *New-England* Shore, or bear away for the Southern Iſlands. He propoſed that Queſtion to Mr. *Augur*, they reſolved that they would firſt ſeek to God by Prayer about

about it, and then put this difficult caſe to an iſſue, by caſting a Lot. So they did; and the Lot fell on *New-England*. By that time a Moneth was expired, they loſt the Rudder of their Veſſel, ſo that now they had nothing but God alone to rely upon. In this deplorable ſtate were they for a fortnight. The *Skipper* (though infirm (as has been expreſſed) yet for ſix weeks together, was hardly ever dry; nor had they the benefit of warm Food for more then thrice or thereabouts. At the end of ſix weeks, in the Morning betimes, the Veſſel was driven on the Tailings of a ledge of Rocks, where the Sea broke violently; looking out they eſpied a diſmal Rocky Iſland to the Leeward, upon which if the Providence of God had not by the Breakers given them timely warning, they had been daſhed in pieces. And this extremity was the Lords opportunity to appear for their deliverance; they immediately let go an Anchor, and get out the Boat; and God made the Sea calm. The Boat proved leaky; and being in the midſt of fears and amazements they took little out of the Veſſel. After they came aſhoar they found themſelves in a rocky deſolate Iſland (near *Cape Sables*) where was neither Man nor Beaſt to be ſeen, ſo that now they were in extream

extream danger of being ſtarved to Death. But a Storm aroſe which beat violently upon the Veſſel at Anchor, ſo as that it was ſtaved in pieces; and a Cask of Powder was brought aſhore, (receiving no damage by its being waſhed in the Water) alſo a Barrel of Wine, and half a Barrel of Moloſſes, together with many things uſeful for a Tent to preſerve them from cold. This notwithſtanding, new and great diſtreſſes attended them. For though they had Powder and Shot, there were ſeldom any Fowls to be ſeen in that Diſmal and Deſolate place, excepting a few *Crows*, *Ravens* and *Gulls*. Theſe were ſo few as that for the moſt part, the *Skipper* ſhot at one at a time. Many times half of one of theſe Fowls with the Liquor made a Meal for three. Once they lived five dayes without any Suſtenance, at which time they did not feel themſelves pincht with hunger as at other times; the Lord in mercy taking away their appetites, when their Food did utterly fail them. After they had been about twelve Weeks in this miſerable Iſland, Mr. *How's* dear Friend and Conſort Mr, *Augur* Died; ſo that he had no living creature but the Lad before mentioned to converſe with: And on *April* 2. 1677. that Lad Died alſo, ſo that the Maſter was now left alone upon the Iſland

Iſland, and continued ſo to be above a quarter of a year, not having any living Soul to converſe with. In this time he ſaw ſeveral Fiſhing Veſſels Sailing by, and ſome came nearer the Iſland than that which at laſt took him in; but though he uſed what means he could that they might be acquainted with his Diſtreſs, none came to him, being afraid: for they ſuppoſed him to be one of thoſe *Indians* who were then in Hoſtility againſt the *Engliſh*. The good Man whileſt he was in his Deſolate Eſtate, kept many dayes of Faſting and Prayer, wherein he did confeſs and bewail his Sins, the leaſt of which deſerved greater Evils than any in this World ever were or can be ſubject unto; and begged of God that he would find out a way for his Deliverance. At laſt it came into his mind, that he ought very ſolemnly to praiſe God (as well as pray unto him) for the great mercies and ſignal preſervations which he had thus far experienced. Accordingly he ſet apart a day for that end, ſpending the time in giving thanks to God for all the mercies of his Life, ſo far as he could call them to mind, and in ſpecial for thoſe Divine Favours which had been mingled with his afflictions; humbly bleſſing God for his won-

wonderful goodneſs in preſerving him alive by a Miracle of Mercy. Immediately after this, a Veſſel belonging to *Salem* in *New-England* providentially paſſing by that Iſland, ſent their Boat on ſhore, and took in *Skipper How*, who arrived at *Salem*, July 18. 1677. and was at laſt returned to his Family in *New-Haven*.

Upon this occaſion it may not be amiſs to commemorate a Providence not altogether unlike unto the but now related preſervation of Skipper *How*. The Story which I intend is mentioned by *Mandelſloe* in his Travails, *Page* 280. and more fully by Mr. *Clark* in his *Examples*, Vol. 2. *Page* 618. Mr. *Burton* in his Prodigies of Mercies, *Page* 209. Yet inaſmuch as but few in this Countrey have the Authors mentioned, I ſhall here inſert what has been by them already publiſhed.

The Story is in brief as followeth:

'*In the Year* 1616. A *Fleming* whoſe name 'was *Pickman*, coming from *Norway* in a 'Veſſel loaden with Boards, was overtaken 'by a Calm, during which the Current car'ried him upon a Rock or little Iſland 'towards the extremities of *Scotland*. 'To avoid a Wreck he commanded ſome of 'his Men to go into the Shallop, and to

Tow

'Tow the Ship. They having done ſo, 'would needs go up into a certain Rock to 'look for Birds Eggs: But as ſoon as they 'were got up into it, they at ſome diſtance 'perceived a Man, whence they imagined 'that there were others lurking thereabouts, 'and that this man had made his eſcape 'thither from ſome Pyrates, who, if not pre-'vented, might ſurprize their Ship: and 'therefore they made all the haſt they could 'to their Shallop, and ſo returned to their 'Ship. But the Calm continuing, and the 'Current of the Sea ſtill driving them upon 'the Iſland, they were forced to get into the 'Long-boat, and to Tow her off again. The 'Man whom they had ſeen before was in 'the mean time come to the brink of the 'Iſland, and made ſigns with his hands lifted 'up, and ſometimes falling on his knees, and 'joyning his hands together, begging and 'crying to them for relief. At firſt they made 'ſome difficulty to get to him, but at laſt, be-'ing overcome by his lamentable ſigns, they 'went nearer the Iſland, where they ſaw 'ſomething that was more like a Ghoſt than 'a living Perſon; a Body ſtark naked, black 'and hairy, a meagre and deformed Counte-'nance, with hollow and diſtorted eyes; 'which raiſed ſuch compaſſion in them, that

'they eſſayed to take him into the Boat: 'but the Rock was ſo ſteepy thereabouts, 'that it was impoſſible for them to land: 'whereupon they went about the Iſland, and 'came at laſt to a flat ſhore, where they took 'the Man aboard. They found nothing at 'all in the Iſland, neither Graſs nor Tree, 'nor ought elſe from which a man could pro-'cure any ſubſiſtence, nor any ſhelter, but 'the ruins of a Boat, wherewith he had made 'a kind of a Hutt, under which he might 'lie down and ſhelter himſelf, againſt the 'injuries of Wind and Weather. No ſooner 'were they gotten to the Ship, but there a-'roſe a Wind, that drave them off from the 'Iſland: obſerving this Providence, they 'were the more inquiſitive to know of this 'Man, what he was, and by what means he 'came unto that uninhabitable place?

Hereunto the Man Anſwered;

'I am an *Engliſh Man*, that about a Year 'ago, was to paſs in the Ordinary Paſſage-'Boat from *England* to *Dublin* in *Ireland*; but 'by the way we were taken by a *French Pi-'rate*, who being immediately forced by a 'Tempeſt, which preſently aroſe, to let our 'Boat go; we were three of us in it, left 'to the mercy of the Wind and Waves, 'which carried us between *Ireland* and *Scot-*

land,

'*land* into the main Sea: In the mean time 'we had neither Food nor Drink, but only 'ſome Sugar in the Boat; upon this we li- 'ved, and drank our own Urine, till our bo- 'dies were ſo dried up, that we could make 'no more: whereupon one of our Company 'being quite ſpent, died; whom we heaved 'overboard: and a while after a ſecond was 'grown ſo feeble, that he had laid himſelf a- 'long in the Boat, ready to give up the 'Ghoſt: But in this extremity it pleaſed God 'that I kenned this Iſland afar off, and 'thereupon encouraged the dying man to 'rouſe up himſelf, with hopes of life: and 'accordingly, upon this good news, he raiſed 'himſelf up, and by and by our Boat was caſt 'upon this Iſland, and ſplit againſt a Rock.

'Now we were in a more wretched con- 'dition than if we had been ſwallowed up 'by the Sea, for then we had been delivered 'out of the Extremities we were now in for 'want of Meat and Drink; yet the Lord 'was pleaſed to make ſome proviſion for us: 'for on the Iſland we took ſome *Sea-mews*, 'which we did eat raw: We found alſo in 'the holes of the Rocks, upon the Sea-ſide, 'ſome Eggs; and thus had we through Gods 'good Providence wherewithal to ſubſiſt, as 'much as would keep us from ſtarving: but

'what we thought moſt unſupportable, was 'thirſt, in regard that the place afforded no 'freſh Water but what fell from the Clouds, 'and was left in certain Pits, which time had 'made in the Rock. Neither could we have 'this at all ſeaſons, by reaſon that the Rock 'being ſmall, and lying low, in ſtormy Wea-'ther the Waves daſhed over it, and filled 'the Pits with Salt Water.

'When they came firſt upon the Iſland a-'bout the midſt of it, they found two long 'Stones pitched in the Ground, and a third 'laid upon them, like a Table; which they 'judged to have been ſo placed by ſome 'Fiſhermen to dry their Fiſh upon; and un-'der this they lay in the nights, till with ſome 'Boards of their Boat, they made a kind of 'an Hutt to be a ſhelter for them. In this 'condition they lived together, for the ſpace 'of about ſix Weeks, comforting one ano-'ther, and finding ſome eaſe in their com-'mon calamity: till at laſt one of them be-'ing left alone, the burden became almoſt 'inſupportable: For one day, awaking in the 'Morning he miſſed his Fellow, and getting 'up, he went calling and ſeeking all the 'Iſland about for him, but when he could 'by no means find him, he fell into ſuch de-'ſpair, that he often reſolved to have caſt

'him-

'himſelf down into the Sea, and ſo to put a 'final Period to that affliction, whereof he 'had endured but the one half, whilſt he had 'a Friend that divided it with him. What 'became of his Comrade he could not gueſs, 'whether deſpair forced him to that extre-'mity, or whether getting up in the night, 'not fully awake, he fell from the Rock, as 'he was looking for Birds Eggs: for he had 'diſcovered no diſtraction in him, neither 'could imagine that he could on a ſudden 'fall into that deſpair, againſt which he had 'ſo fortified himſelf by frequent and fervent 'Prayer. And his loſs did ſo affect the Sur-'viver, that he often took his beer, with a 'purpoſe to have leaped from the Rocks in-'to the Sea, yet ſtill his Conſcience ſtopped 'him, ſuggeſting to him, that if he did it, he 'would be utterly damned for his ſelf-Mur-'ther.

'Another Affliction alſo befel him, which 'was this; his only Knife wherewith he cut 'up the *Sea-Dogs* and *Sea-Mews*, having a 'bloody cloth about it, was carried away (as 'he thought) by ſome fowl of Prey; ſo, that, not being able to kill any more, he 'was reduced to this extremity, with much 'difficulty to get out of the Boards of his 'Hutt, a great Na[illegible] which he made ſhift ſo

" to ſharpen upon the Stones, that it ſerved " him inſtead of a *Knife*. When Winter " came on, he endured the greateſt miſery " imaginable: for many times the Rock and " his Hutt were ſo covered with Snow, that " it was not poſſible for him to go abroad to " provide his Food; which extremity put him " upon this Invention: he put out a little " ſtick at the crevice of his Hutt, and bait- " ing it with a little *Sea-Dogs* fat, by that " means he got ſome *Sea-Mews*, which he " took with his hand from under the Snow, " and ſo kept himſelf from ſtarving. In this " ſad and ſolitary condition, he lived for a- " bout eleven Moneths, expecting therein to " end his dayes, when Gods gracious provi- " dence ſent this Ship thither, which delivered " him out of the greateſt miſery that ever " man was in. The Maſter of the Ship " commiſerating his deplorable condition, " treated him ſo well, that within a few dayes " he was quite another creature; and after- " wards he ſet him a ſhore at *Derry* in *Ire-* " *land*; and ſometimes after he ſaw him at " *Dublin*: where ſuch as heard what had hap- " ned unto him, gave him Money, where- " withal to return into his Native Countrey of *England*.

Thus far is that Relation.

I

I have ſeen a Manuſcript, wherein many memorable Paſſages of Divine Providence are Recorded. And this which I ſhall now mention amongſt others.

About the Year 1638. A Ship fell foul upon the Rocks and Sands, called the *Rancadories*, ſixty Leagues diſtant from the *Iſle of Providence*. Ten of the floating Paſſengers got to a ſpot of Land, where having breathed awhile, and expecting to periſh by Famine, eight of them choſe rather to commit themſelves to the mercy of the waters; two only ſtood upon the ſpot of Land, one whereof ſoon died, and was in the Sands buried by his now deſolate Companion. This ſolitary Perſon in the midſt of the roaring Waters was encompaſſed with the goodneſs of Divine Providence. Within three daves God was pleaſed to ſend this ſingle perſon (who now alone, was Lord and Subject in this his little Common-wealth) good ſtore of Fowl, and to render them ſo tame, that the forlorn man could pick and chuſe where he liſt. Fiſh alſo were now and then caſt up within his reach, and ſomewhat that ſerved for Fewel, enkindled by Flint to dreſs them. Thus lived that *Inſulary Anchorite* for about two years, till at laſt having eſpied a *Dutch Veſſel*, he held a rag of his Shirt upon the top of a ſtick towards

them, which being come within view of, they uſed means to fetch him off the Said-ſpot of Sand, and brought him to the *Iſle of Providence.* The Man having in ſo long a time converſed only with Heaven, lookt at firſt very ſtrangely, and was not able at firſt Conference promptly to ſpeak and anſwer.

CHAP. III.

Concerning Remarkables about Thunder and Lightning. One at Salisbury *in* New-England *ſtruck dead thereby. Several at* Marſhfield. *One at* North-Hampton. *The Captain of the Caſtle in* Boſton. *Some Remarkables about Lightning in* Rocksborough, Wenham, Marblehead, Cambridge. *And in ſeveral Veſſels at Sea. Some late parallel Inſtances, Of ſeveral in the laſt Century. Scripture Examples of Men ſlain by Lightning.*

THere are who affirm that although terrible Lightnings with Thunders have ever been frequent in this Land, yet none were hurt thereby (neither Man nor Beaſt) for many years after the *Engliſh* did firſt ſettle in theſe *American Deſarts.* But that of later years fatal and fearful ſlaughters have in that way

way been made amongſt us, is moſt certain. And there are many who have in this reſpect been as Brands plucked out of the burning, when the Lord hath overthrown others as God overthrew *Sodom* and *Gomorrah*. Such ſolemn works of Providence ought not to be forgotten. I ſhall now therefore proceed in giving an account of *Remarkables* reſpecting Thunder and Lightning, ſo far as I have received credible Information concerning them; The Particulars whereof are theſe which follow:

In *July* 1654. A Man whoſe Name was *Partridge* (eſteemed a very godly perſon) at *Salisbury* in *New-England* was killed with Thunder and Lightning, his Houſe being firſt ſet on fire thereby, and himſelf with others endeavouring the quenching of it, by a ſecond crack of Thunder with Lightning (he being at the door of his Houſe) was ſtruck dead, and never ſpake more. There were ten other perſons alſo that were ſtruck and lay for dead at the preſent, but they all revived, excepting *Partridge*. Some that viewed him, report that there were holes (like ſuch as are made with ſhot) found in his Clothes, and Skin. One ſide of his Shirt and Body was ſcorched, and not the other. His Houſe, though (as was ſaid) ſet on fire by the

the Lightning in divers places, was not burnt down, but preſerved by an abundance of Rain falling upon it.

July 31. 1658. There hapned a Storm of Thunder and Lightning with Rain, in the Town of *Marſhfield* in *Plimouth* Colony in *New-England*: Mr. *Nathaneel Thomas*, *John Philips*, and another belonging to that Town, being in the Field, as they perceived the Storm a coming, betook themſelves to the next Houſe for Shelter: *John Philips* ſat down near the Chimney, his Face towards the inner Door. A black Cloud flying very low, out of it there came a great Ball of Fire, with a terrible crack of Thunder; the Fire-ball fell down juſt before the ſaid *Philips*, he ſeemed to give a ſtart on his Seat, and ſo fell backward, being ſtruck dead, not the leaſt motion of life appearing in him afterwards. Captain *Thomas* who ſat directly oppoſite to *John Philips*, about ſix foot diſtance from him, and a young Child that was then within three foot of him, through the Providence of God received no hurt, Yet many Bricks in the Chimney were beaten down, the principal Rafters ſplit, the *B*attens next the Chimney in the Chamber were broken, one of the main Poſts of the Houſe into which the Summer

Summer was framed rent into ſhivers, and a great part of it was carried ſeveral Rod from the Houſe, the Door before *Philips*, where the fire came down, was broken.

On the 28 of *April A. D.* 1664. A Company of the Neighbours being met together at the Houſe of *Henry Condliff* in *North-Hampton* in *New-England*, to ſpend a few hours in Chriſtian Conferences, and in Prayer; there hapned a Storm of Thunder and Rain; and as the good Man of the Houſe was at Prayer, there came a Ball of Lightning in at the roof of the Houſe which ſet the Thatch on fire, grated on the Timber, pierced through the Chamber-floor, no breach being made on the Boards; only one of the jouyces ſomewhat raſed; *Matthew Cole* (who was Son in Law to the ſaid *Condliff*) was ſtruck ſtone dead as he was leaning over a Table, and joyning with the reſt in Prayer. He did not ſtir nor groan after he was ſmitten, but continued ſtanding as before, bearing upon the Table. There was no viſible impreſſion on his body or clothes, only the ſole of one of his Shoes was rent from the upper Leather. There were about twelve perſons in the Room; none elſe received any harm, only one Woman (who is ſtill living) was ſtruck upon the Head, which occaſioned ſome deafneſs

neſs ever ſince. The Fire on the Houſe was quenched by the ſeaſonable help of Neighbours.

July 15. 1665. There were terrible cracks of Thunder. An Houſe in *Boſton* was ſtruck by it, and the Diſhes therein melted as they ſtood on the Shelves, but no other hurt done in the Town. Only Captain *Davenport* (a Worthy Man, and one that had in the *Pequot* War, ventured his life, and did great ſervice for the Countrey) then reſiding in the Caſtle where he commanded: having that day wrought himſelf weary, and thinking to refreſh himſelf with ſleep, was killed with Lightning, as he lay upon his Bed aſleep. Several of the Souldiers in the Caſtle were ſtruck at the ſame time; but God ſpared their lives. It has been an old Opinion mentioned by *Plutarch* (*ſympoſ. lib.* 4. *q.*2.) that Men aſleep are never ſmitten with Lightning; to confirm which it has been alledged, that one lying aſleep, the Lightning melted the Money in his Purſe without doing him any further harm: And that a Cradle, wherein a Child lay ſleeping, was broken with the Lightning, and the Child not hurt; And that the Arrows of King *Mithridates* being near his Bed, were burnt with Lightning, and yet himſelf being aſleep

aſleep received no hurt; but as much of all this, may be affirmed of perſons awake. And this ſad Example (*Triſte jaces lucis evitandumque Bidental*) of Captain *Davenport*, whom the Lightning found and left aſleep, does confute the vulgar error mentioned. And no doubt but that many the like Inſtances to this have been known in the World, the Records whereof we have not. But I proceed:

June 23. 1666. In *Marſhfield*, another diſmal Storm of Rain with Thunder and Lightning hapned. There were then in the houſe of *John Philips* (he was Father of that *John Philips* who was ſlain by Lightning in the year 1658.) fourteen perſons; the Woman of the houſe calling earneſtly to ſhut the Door, that was no ſooner done, but an aſtoniſhing Thunder-clap fell upon the houſe rent the Chimney, and ſplit the Door. All in the houſe were ſtruck. One of them (who is ſtill living) ſaith, that when he came to himſelf, he ſaw the houſe full of Smoke, and perceived a grievous ſmell of Brimſtone, and ſaw the fire ly ſcattered; though whether that fire came from Heaven or was violently hurled out of the Hearth, he can give no account. At firſt he thought

all

all the people preſent, except himſelf, had been killed. But it pleaſed God to revive moſt of them. Only three of them were mortally wounded with Heavens Arrows, *viz.* the Wife of *John Philips,* and another of his Sons a young Man about twenty years old, and *William Shertly,* who had a Child in his Arms, that received no hurt by the Lightning when himſelf was ſlain. This *Shertly* was at that time a ſojourner in *John Philips* his houſe; having been a little before burnt out of his own houſe. The Wife of this *Shertly* was with Child and near her full time, and ſtruck down for dead at preſent, but God recovered her, ſo that ſhe received no hurt, neither by fright nor ſtroke. Two little Children ſitting upon the edge of a Table, had their lives preſerved, though a Dog which lay behind them under the Table was killed.

In the ſame year (in the latter end of *May*) *Samuel Ruggles* of *Rocksborough* in *New-England,* going with a loaden Cart, was ſtruck with Lightning. He did not hear the Thunder-clap, but was by the force of the Lightning e're he was aware, carried over his Cattle about ten foot diſtance from them. Attempting to riſe up he found that he was not able to ſtand upon his right Leg, for his right

right foot was become limber, and would bend any way, feeling as if it had no bone in it, nevertheleſs, he made a ſhift with the uſe of one leg to get to his Cattle (being an Horſe and two Oxen) which were all killed by the Lightning. He endeavoured to take off the Yoak from the neck of one of the Oxen, but then he perceived that his thumb and two fingers in one hand were ſtupified that he could not ſtir them ; they looked like cold clay, the blood clear gone out of that part of his hand. But by rubbing his wounded leg and hand, blood and life came into them again. As he came home pulling off his Stocking, he found that on the inſide of his right Leg (which ſmarted much) the hair was quite burnt off, and it looked red. Juſt over his Ankle his Stocking was ſinged on the inſide, but not on the outſide, and there were near upon twenty marks about as big as pins heads, which the Lightning had left thereon. Likewiſe the Shoe on his left foot, was by the Lightning ſtruck off his foot, and carried above two Rods from him. On the upper leather at the heel of the Shoe, there were five holes burnt through it, bigger than thoſe which are made with Duck Shot. As for the Beaſts that were ſlain, the hair upon their skins was ſinged, ſo that one might per-

perceive that the Lightning had run winding and turning ſtrangely upon their bodies, leaving little marks no bigger then Corns of Gun-powder behind it. There was in the Cart a Cheſt which the Lightning pierced through, as alſo through a quire of Paper and twelve Napkins, melting ſome pewter diſhes that were under them.

At another time in *Rocksborough*, a Thunder Storm hapning, broke into the houſe of *Thomas Biſhop*, ſtriking off ſome Clapboards, ſplitting two Studs of the end Spar, and running down by each ſide of the Window, where ſtood a Bed with three Children in it. Over the head of the Bed were three Guns and a Sword, which were ſo melted with the Lightning that they began to run. It made a hole through the floor, and coming into a lower room it beat down the ſhutter of the Window, and running on a ſhelf of Pewter, it melted ſeveral Diſhes there; and deſcending lower, it melted a Braſs Morter, and a Braſs Kettle. The Children in the Bed were wonderfully preſerved: for a Lath at the corner of it was burnt, and Splinters flew about their Clothes and Faces, and there was not an hands breadth between them and the fire, yet received they no hurt.

On

On the 18 of *May* (being the Lords day) *A.D.* 1673. The People at *Wenham* (their worthy Paſtor Mr. *Antipas Newman* being lately dead) prevailed with the Reverend Mr. *Higginſon* of *Salem*, to ſpend that Sabbath amongſt them. The afternoon Sermon being ended, he with ſeveral of the Town went to Mr. *Newman* his Houſe; whileſt they were in diſcourſe there, about the word and works of God, a Thunder ſtorm aroſe. After a while a ſmart Clap of Thunder broke upon the Houſe, and eſpecially into the Room where they were ſitting, and diſcourſing together; It did for the preſent deafen them all, filling the Room with ſmoke, and a ſtrong ſmell as of Brimſtone. With the Thunder-clap, came in a Ball of Fire as big as the Bullet of a great Gun, which ſuddenly went up the Chimney, as alſo the Smoke did. This Ball of Fire was ſeen at the feet of *Richard Goldſmith*, who ſat on a Leather Chair, next the Chimney, at which inſtant he fell off the Chair on the Ground. As ſoon as the Smoke was gone, ſome in the room endeavoured to hold him up, but found him dead; alſo the Dog that lay under the Chair was found ſtone dead, but not the leaſt hurt done to the Chair. All that could be perceived by the Man, was, that the hair of

head near one of his Ears was a little ſinged. There were ſeven or eight in that room, and more in the next; yet (through the merciful providence of God) none elſe had the leaſt harm. This *Richard Goldſmith*, who was thus ſlain, was a Shoemaker by Trade, being reputed a good Man for the main; but had blemiſhed his Chriſtian Profeſſion by frequent breaking of his promiſe, it being too common with him (as with too many Profeſſors amongſt us) to be free and forward in engaging but backward in performing. Yet this muſt further be added, that half a year before his Death, God gave him a deep ſence of his Evils, that he made it his buſineſs not only that his peace might be made with God, but with Men alſo, unto whom he had given juſt offence. He went up and down bewailing his great ſin in promiſe-breaking; and was become a very conſcientious and lively Chriſtian, promoting holy and edifying Diſcourſes, as he had occaſion. At that very time when he was ſtruck dead, he was ſpeaking of ſome paſſages in the Sermon he had newly heard, and his laſt words were, *bleſſed be the Lord.*

In the ſame year, on the 21. of *June*, being Saturday in the afternoon; another Thunder-

Thunder-ſtorm aroſe; during which Storm *Joſiah Walton* (the youngeſt Son of Mr. *William Walton* late Miniſter of *Marble-head*) was in a Ketch coming in from Sea, and being before the Harbours mouth, the Wind ſuddenly ſhifted to the *Northward*; a violent Guſt of Wind coming down on the Veſſel, the Seamen concluded to hand their Sails, *Joſiah Walton* got upon the Main-yard to expedite the matter, and foot down the Sail; when there hapned a terrible flaſh of Lightning, which breaking forth out of the Cloud, ſtruck down three Men who were on the Deck, without doing them any hurt; but *Joſiah Walton* being (as was ſaid) on the Main-yard, the Lightning ſhattered his Thigh-bone all in pieces, and did ſplit and ſhiver the Main-maſt of the Veſſel, and ſcorcht the Rigging. *Joſiah Walton* falling down upon the Deck, his Leg was broken ſhort off. His Brother being on the Deck, did (with others) take him up, and found him alive, but ſorely ſcorched and wounded. They brought him on ſhore to his Mothers Houſe. At firſt he was very ſenſible of his caſe; and took leave of his Friends, giving himſelf to a ſerious preparation for another World. His Relations uſed all means poſſible for his recovery; though he himſelf told them he was a

dead man, and the uſe of means would but put him to more miſery. His Bones were ſo ſhattered, that it was not poſſible for the Art of Man to reduce them; Alſo, the violent heat of the weather occaſioned a Gangrene. In this miſery he continued until the next Wedneſday morning; and then departed this life; he was an hopeful young-man.

In the Year 1678. on the 29*th.* of *June*, at *Cambridge* in *New-England*; A Thunder-clap with Lightning broke into the next houſe to the Colledge. It tore away and ſhattered into pieces a conſiderable quantity of the Tyle on the Roof thereof. In one Room there then hapned to be the Wife of *John Benjamin* (Daughter to *Thomas Swetman*, the Owner of the Houſe) who then had an Infant about two Moneths old in her Arms; alſo another Woman. They were all of them ſtruck; the Child being by the force of the Lightning carried out of the Mothers Arms, and thrown upon the Floor ſome diſtance from her. The Mother was at firſt thought to be dead, but God reſtored her, though ſhe loſt the uſe of her Limbs for ſome conſiderable time. Her feet were ſinged with the Lightning, and yet no ſign thereof appearing on her Shoes. Alſo the Child and the other

Woman

Woman recovered. In the next room were ſeven or eight perſons who received no hurt. It was above a quarter of an hour before they could help the perſons thus ſmitten, for the room was ſo full of Smoke (ſmelling like Brimſtone) that they could not ſee them. Some Swine being near the Door as the Lightning fell, were thrown into the Houſe, and ſeemed dead awhile, but afterwards came to life again. A Cat was killed therewith. A Pewter Candleſtick ſtanding upon a joynt-ſtool; ſome part of it was melted and carried away before the Lightning, and ſtuck in the Chamber floor over head, like Swan ſhot, and yet the Candleſtick it ſelf was not ſo much as ſhaken off from the Stool whereon it ſtood.

June 12. 1680. There was an amazing Thunder-ſtorm at *Hampton* in *New-England*. The Lightning fell upon the Houſe of Mr. *Joſeph Smith*, ſtrangely ſhattering it in divers places. His Wife (the Grand-Daughter of that Eminent Man of God, Mr. *Cotton*, who was the famous Teacher of the Church of Chriſt, firſt in Old, and then in New *Boſton*) lay as dead for the preſent; being ſtruck down with the Lightning, near the Chimney, yet God mercifully ſpared and reſtored her. But the ſaid *Smith* his Mother (a gracious Woman)

was ſtruck dead and never recovered again.

Beſides all theſe which have been mentioned, one or two in *Connecticut* Colony, and four Perſons dwelling in the Northern parts of this Countrey, were ſmitten with the fire of God, about ſixteen years ago; the circumſtances of which Providences (though very Remarkable) I have not as yet received from thoſe that were acquainted therewith; and therefore cannot here publiſh them. Alſo, ſome Remarkables about Thunder happned the laſt year.

A Reverend Friend in a Neighbour Colony, in a Letter bearing *Auguſt* 3. 1682. Writeth thus;

We have had of late great Storms of Rain and Wind, and ſome of Thunder and Lightning, whereby Execution has been done, though with ſparing mercy to Men: Mr. Jones *his Houſe in* New-Haven, *was broken into by the Lightning, and ſtrange work made in one Room eſpecially, in which one of his Children had been but a little before. This was done* June 8. 1682. *A little after which at* Norwalk, *there were nine working Oxen ſmitten dead at once, within a ſmall compaſs of Ground. The next Moneth at* Greenwich, *there were ſeven Swine and a Dog killed with the Lightning, very near a dwelling*

Houſe,

House, where a Family of Children (their Parents not at home when Lightning hapned) were much frighted, but received no other hurt: what are these but warning pieces, shewing that Mens lives may go next? Thus he,

I proceed now to give an account of some late Remarkables about Thunder and Lightning, wherein several Vessels at Sea were concerned.

July 17. 1677. A Vessel whereof Mr. *Thomas Berry* was Master, set Sail from *Boston* in *New-England*, Bound for the Island of *Madera*. About 3. *h. P. M.* being half way between *Cape Cod* and *Brewsters Islands*, they were becalmed; and they perceived a Thundershower arising in the *North-Northwest*. The Master ordered all their Sails (except their two Courses) to be furled. When the shower drew near to them, they had only the foresail abroad; all the Men were busie in lashing fast the Long-boat; The Master was walking upon the Deck, and as he came near the Main-mast, he beheld something very black fly before him, about the bigness of a small Mast, at the Larboard side; and immediately he heard a dreadful and amazing noise, not like a single Canon, but as if great

Armies of Men had been firing one againſt another; preſently upon which the Maſter was ſtruck clear round, and fell down for dead upon the Deck, continuing ſo for about ſeven minutes; but then he revived, having his hands much burnt with the Lightning. The Ship ſeemed to be on fire; and a very great Smoke having a Sulphurous ſmell came from between the Decks; ſo that no man was able to ſtay there, for more than half an hour after this ſurprizing Accident hapned. The Main-maſt was ſplit from the Top-gallant-maſt head to the lower Deck. The Partners of the Pump were ſtruck up at the Star-board ſide, and one end of two Cabbins ſtaved down betwixt Decks. Two holes were made in one of the Pumps about the bigneſs of two Muſquet Bullets. They were forced to return to *Boſton* again, in order to the fitting of the Veſſel with a new Maſt. Through the mercy of the moſt high, no perſon in the Veſſel received any hurt, beſides what hath been expreſſed. Yet it is *Remarkable* that the ſame day, about the ſame time, two Men in or near *Wenham* were killed with Lightning, as they ſat under a tree in the Woods.

On *June* the ſixth *A. D.* 1682. A Ship called

led the *Jamaica Merchant*, Captain *Joſeph Wild* Commander, being then in the Gulph of *Florida*, Lat. 27. *gr.* about 1 *h. P. M.* was ſurprized with an amazing Thunder ſhower; the Lightning ſplit the Main-maſt, and knocked down one of the Sea-men, and ſet the Ship on fire between Decks, in ſeveral places. They uſed utmoſt endeavour to extinguiſh the fire, but could not do it; ſeeing they were unable to overcome thoſe Flames, they betook themſelves to their Boat. The fire was ſo furious between the Cabbin and the Deck in the Steeridge, that they could not go to the relief of each other, inſomuch that a Man and his Wife were parted. The Man leaped over-board into the Sea, and ſo ſwam to the Boat: his Wife and a Child were taken out of a Gallery Window into the Boat. Three Men more were ſaved by leaping out of the Cabbin Window. There were aboard this Veſſel which Heaven thus ſet on fire, thirty four perſons; yet all eſcaped with their lives: For the gracious providence of God ſo ordered, as that Captain *John Bennet* was then in company, who received theſe diſtreſſed and aſtoniſhed Creatures into his Ship: ſo did they behold the Veſſel burning, until about 8 *h. P. M.* when that which remained ſunk to the bottom of the Sea. The Maſter with

with ſeveral of the Seamen were by Captain *Bennet* brought ſafe to *New-Englvnd*, where they declared how wonderfully they had been delivered from Death which God both by fire and water had threatned them with.

March 16. 1682, 3. A ſhip whereof *Robert Luiſt* is Maſter being then at Sea (bound for *New-England*) in *Lat.* 27. *gr.* about 2. *h. A.M.* it began to Thunder and Lighten. They behold three *Corpuſants* (as Mariners call them) on the Yards: The Thunder grew fiercer, and thicker than before. Suddenly their Veſſel was filled with Smoke, and the ſmell of Brimſtone, that the poor men were terrified with the apprehenſion of their Ships being on fire. There came down from the Clouds a ſtream or flame of Fire as big as the Ships Maſt, which fell on the middle of the Deck, where the Mate was ſtanding, but then was thrown flat upon his back with three Men more that were but a little diſtance from him. They that were yet untouched, thought, not only that their fellow Mariners had been ſtruck dead, but their Deck broken in pieces by that blow, whoſe ſound ſeemed to them to exceed the report of many great Guns fired off at once. Some that were leſs dangerouſly hurt, made an Out-cry that their legs

legs were ſcalded; but the Mate lay ſpeechleſs and ſenſeleſs. When he began to come to himſelf, he made ſad complaints of a burden lying upon his back. When Day came, they perceived their Main-top-maſt was ſplit, and the Top-ſail burnt. The Lightning ſeemed like ſmall coals of fire blown overboard.

There is one *Remarkable* more about *Thunder* and *Lightning*, which I am lately informed of by perſons concerned therein; ſome circumſtances in the Relation being as wonderfull, as any of the preceding particulars. Thus it was: On *July* 24. in the Year 1681. The Ship called *Albemarl* (whereof Mr. *Edward Lad* was then Maſter) being an hundred leagues from *Cape Cod*, in *Lat.* 48. about 3 *h. P. M.* met with a Thunder Storm. The *Lightning* burnt the Main-top-ſail, ſplit the Main-cap in pieces, rent the Maſt all along. There was in ſpecial one dreadful Clap of Thunder, the report bigger than of a great Gun, at which all the Ships Company were amazed; then did there fall ſomething from the Clouds upon the ſtern of the Boat, which broke into many ſmall parts; ſplit one of the Pumps, the other Pump much hurt alſo. It was a Bituminous matter, ſmelling much like fired

fired Gun-powder. It continued burning in the ſtern of the Boat, they did with Sticks diſſipate it, and poured much Water on it, and yet they were not able by all that they could do to extinguiſh it, until ſuch time as all the matter was conſumed. But the ſtrangeſt thing of all, is yet to be mentioned. When night came, obſerving the Stars, they perceived that their Compaſſes were changed. As for the Compaſs in the *Biddikil*, the North point was turned clear South. There were two other Compaſſes unhung in the *Locker*, in the Cabbin. In one of which the North point ſtood South, like that in the *Biddikil*; as for the other, the North point ſtood Weſt. So that they Sailed by a Needle whoſe Polarity was quite changed. The Seamen were at firſt puzled how to work their Veſſel right, conſidering that the South point of their Compaſs was now become North, but after a little uſe, it was eaſie to them. Thus did they Sail a thouſand Leagues. As for the Compaſs wherein the Lightning had made the Needle to point Weſtward, ſince it was brought to *New-England* the Glaſs being broke, it has by means of the Air coming to it, wholly loſt its virtue. One of thoſe Compaſſes which had quite changed the Polarity from North to South, is ſtill extant in *Boſton*; and at preſent

ſent in my cuſtody. The North point of the Needle doth remain fixed to this day, as it did immediately after the Lightning cauſed an alteration. The natural reaſon of which may be enquired into in the next Chapter: But before I paſs to that, it may be, it will be grateful to the Reader, for me here to commemorate ſome parallel Inſtances, which have lately hapned in other parts of the World, unto which I proceed, contenting my ſelf with one or two Examples, reſerving others for the ſubſequent Chapter; where we ſhall have further occaſion to take notice of them.

The *Authors Ephemeridum Medico-Phyſicarum Germanicarum*, have informed the World, that on *Auguſt* 14. 1669. it Thundred and Lightned as if Heaven and Earth would come together. And at the houſe of a Gentleman who lived near *Bergen*, the fiery Lightning flaſhed through four inner rooms at once, entring into a Beer Cellar, with its force it threw down the Earthen Veſſels, with the Windows and Doors where it came: but the Tin and Iron Veſſels were partly melted, and partly burnt with black ſpots remaining on them. Where it entred the Cellar, the Barrels were removed out of their right places; where it went out, it left the Taps ſhaking.

In

In one room the binding was taken off from the back of a Bible, and the Margin was accurately cut by the Lightning without hurting the Letters, as if it had been done by the hands of ſome Artiſts: beginning at the *Revelation*, and (which is wonderful) ending with the twelfth Chapter of 1 Epiſtle to the *Corinthians*, which Chapter fell in courſe to be expounded in publick the next Lords day. Six Women ſitting in the ſame Chimney filled with a Sulphurous and choaking Miſt, that one could ſcarce breathe; not far from the Bed of a Woman that was then lying in, were ſtruck down, the hangings of the room burnt, and the Mother of the Woman in Child-bed lay for dead at preſent; but after a while, the other recovering their ſences, examined what hurt was done to the Woman thought to be dead: her Kerchief was burnt as if it had been done with Gun-powder; ſhe had about her a ſilver Chain, which was melted and broke into five parts: her under Garments were not ſo much as ſinged; but juſt under her Paps ſhe was very much burnt. After ſhe came to her ſelf, ſhe was very ſenſible of pain in the place where the Lightning had cauſed that wound. To leniſie which Womens Milk was made uſe of. But Bliſters ariſing, the dolour was increaſed, until

until a skilful *Physician* prescribed this Unguent. *R. Mucilag. Sem. Cydoniorum C. aq. Malv.* extract half an Ounce. *Succ. Plantag. rec.* an ounce and half. *Lytharg. aur. subt. pert.* half a drachm. *m. ad fict.* whereby the inflamation was allayed.

By the same Authors, it is also Related, that in *June A.D.* 1671. an house was struck with Lightning in four places, in some places the Timber was split, and in other places had holes made in it, as if bored through with an Awger, but no impression of fire was any where to be seen. A Girl fifteen years old, sitting in the Chimney, was struck down and lay for dead, the space of half an hour. And it is probable, that she had never recovered, had not an able Physician been sent for, who viewing her, perceived that the Clothes about her Breast were made to look blewish by the Lightning: It had also caused her Paps to look fiery and blackish, as if they had been scorched with Gun-powder. Under her Breast the Lightning had left creases, a cros her body, of a browniſh colour. Also some creases made by the Lightning as broad as ones finger run along her left Leg reaching to her Foot. The Physician caused two spoonfuls of *Apoplectick Water* to be poured down her throat, upon which she instantly

revived

revived, complaining of a great heat in her Jaws and much pain, in the places hurt by the Lightning. Half a drachm of *Pulvis Bezoarticus Anglicus*, in the water of ſweet Chervil was given to her, which cauſed a plentiful ſweat, whereby the pain in her Jaws was diminiſhed. Being ſtill feaveriſh, an emulſion made with Poppy ſeed, Millet, Carduus Benedictus, *&c.* was made uſe of, upon which the Patient had eaſe and recovered. It appears by this as well as other inſtances, that great care ſhould be had of thoſe that are Thunde:-ſtruck, that they be not given up for quite dead, before all means be uſed in order to their being revived. *Paulus Zacchias in Queſtionibus Medicis* giveth Rules whereby it may be known whether perſons ſmitten with Lightning be dead, paſt all recovery or no. And the Hiſtory put forth by *Jacobus Javellus* in an Epiſtle emitted with his *Medicinæ Compendium*, deſcribes the cure of perſons ſtruck with Lightning. I have not my ſelf ſeen thoſe Books; but whoſo ſhall ſee cauſe to obtain and conſult them, will I ſuppoſe find therein things worth their reading and conſideration. Something to this purpoſe I find in the *Scholion* on the *Germ. Ephem.* for the year 1671. *obſ.* 37. *p.* 69. The Reader that is deſirous to ſee more Remarkable

able Inſtances about Thunder and Lightning, wherein perſons living in former age were concerned, if he pleaſe to look into *Zuinger* his *Theatrum vit. Human. Vol.* 2. *Lib.*2. *P.*322. & *Lib.*7. *P.* 475, 545. & *Vol.* 3. *Lib.*1. *P.* 621. & *Vol.*5. *Lib.* 4. *P.* 1371. he will find many notable and memorable paſſages which that induſtrious Author hath collected. Though none more awful (to my Remembrance) than that which hapned *A. D.* 1546. when *Meckelen* (a principal City in *Brabant*) was ſet on fire, and ſuffered a fearful Conflagration by Lightning: So it was, that at the very time when this Thunder-Storm hapned, an Inn-keeper (whoſe Name was *Croes*) had in his houſe ſome Gueſts, who were playing at Cards. The Inn-keeper going into his Wine-Celler to fetch Drink for his merry Gueſts, at that moment the furious Tempeſt plucked up the houſe and carried it a good way off. Every one of the Men that were playing at Cards were found dead with their Cards in their hands; only the Inn-keeper himſelf, being in the Wine-Cellar (which was arched) eſcaped with his Life.

This brings to mind a ſtrange paſſage related by *Cardan* (*de variet Lib.*8. *C.*43.) who ſaith, that eight men ſitting down together under an Oak, as they were at Supper, a flaſh

of Lightning smote and slew them all; And they were found in the very posture that the Lightning surprized them in: one with the Meat in his Mouth, another seemed to be Drinking, another with a Cup in his hand, which he intended to bring to his Mouth, &c. They looked like Images made black with the Lightning.

As for Scripture Examples of Men slain by Lightning; it is the judgement of the Judicious and Learned *Zuinger*, that the *Sodomites* & those 250 that being with *Corah* in his Conspiracy presumed to offer Incense, *Numb.*16.35. And *Nadab* and *Abihu*, and the two *Semicenturions* with their Souldiers, who came to apprehend the Prophet *Elijah*, were all killed by Lightning from Heaven.

CHAP.

CHAP. IV.

Some Philoſophical Meditations. Concerning Antipathies and Sympathies. Of the Loadſtone. Of the Nature and Wonderful Effects of Lightning. That Thunder-Storms are often cauſed by Satan; and ſometimes by good Angels. Thunder is the Voice of God, and therefore to be dreaded. All Places in the habitable World are ſubject to it more or leſs. No Amulets can preſerve men from being hurt thereby. The miſerable eſtate of Wicked Men upon this account, and the happineſs of the Righteous, who may be above all diſquieting fears, with reſpect unto ſuch terrible Accidents.

HAving thus far Related many *Remarkable Providences*, which have hapned in theſe goings down of the Sun; and ſome of the particulars, (eſpecially in the laſt Chapter) being Tragical Stories: The Reader muſt give me leave upon this occaſion a little to divert and recreate my mind, with ſome Philoſophical Meditations; and to conclude with a Theological Improvement thereof. There are Wonders in the Works of Creation as well as Providence, the reaſon whereof the moſt knowing amongſt Mortals, are

not able to comprehend. *Doſt thou know the ballancings of the Clouds, the wondrous works of him who is perfect in knowledge?* I have not yet ſeen any who give a ſatisfactory reaſon of thoſe ſtrange Fountains in *New Spain*, which Ebb and Flow with the Sea, though far from it; and which fall in Rainy Weather, and riſe in dry; or concerning that Pit near St. *Bartholmew's* into which if one caſt a ſtone though never ſo ſmall, it makes a noiſe as great and terrible as a clap of Thunder. It is no difficult thing to produce a World of Inſtances, concerning which the uſual Anſwer is, an *occult Quality* is the cauſe of this ſtrange operation, which is only a Fig-leaf whereby our common Philoſophers ſeek to hide their own ignorance. Nor may we (with *Eraſtus*) deny that there are marvelous *Sympathies* and *Antipathies* in the natures of things. We know that the Horſe does abominate the Camel; the mighty Elephant is afraid of a Mouſe: And they ſay that the Lion, who ſcorneth to turn his back upon the ſtouteſt Animal, will tremble at the Crowing of a Cock. Some Men alſo have ſtrange *Antipathies* in their natures againſt that ſort of Food which others love and live upon. I have read of one that could not endure to eat either Bread or Fleſh. Of another that

fell

fell into a Swoonding fit at the ſmell of a Roſe. Others would do the like at the ſmell of Vineger, or at the ſight of an Eel or a Frog. There was a Man that if he did hear the ſound of a Bell, he would immediately die away. Another if he did happen to hear any one ſweeping a Room, an inexpreſſible horror would ſieze upon him. Another if he heard one whetting a Knife his Gumms would fall a bleeding. Another was not able to behold a Knife that had a ſharp point, without being in a ſtrange agony. *Quercetus* ſpeaketh of one that died as he was ſitting at the Table, only becauſe an Apple was brought into his ſight. There are ſome who if a Cat accidentally come into the Room, though they neither ſee it, nor are told of it, will preſently be in a Sweat and ready to die away. There was lately one living in *Stow-Market*, that when ever it Thundred would fall into a violent Vomiting, and ſo continue until the Thunder-ſtorm was over. A Woman had ſuch an *Antipathy* againſt Cheeſe that if ſhe did but eat a piece of Bread, cut with a Knife, which a little before had cut Cheeſe, it would cauſe a *Deliquium*, yet the ſame Woman when ſhe was with Child delighted in no meat ſo much as in Cheeſe. There was lately (I know not but that he

may be living ſtill) a Man that if Pork, or any thing made of Swines fleſh were brought into the room, he would fall into a convulſive *Sardonian Laughter*; nor can he for his heart leave as long as that object is before him, ſo that if it ſhould not be removed, he would certainly laugh himſelf to death. It is evident that the peculiar *Antipathies* of ſome perſons are cauſed by the imaginations of their Parents. There was one that would fall into a *Syncope* if either a Calves-head or a Cabbage were brought near him. There were *nævi materni* upon the *Hypocondria* of this perſon, on his right ſide there was the form of a Calves head, on his left ſide a Cabbage imprinted there by the Imagination of his Longing Mother. Moſt Wonderful is that which *Libavius* and others report, concerning a Man that would be ſurprized with a *Lipothymy* at the ſight of his own Son; nay, upon his approaching near unto him, though he ſaw him not, for which ſome aſſigned this reaſon, that the Mother when ſhe was with Child, uſed to feed upon ſuch Meats as were abominable to the Father (concerning the rationality of this conjecture ſee Sr. *Kenelm Digby*'s diſcourſe of Bodies, P. 409, 410.) but others ſaid that the Midwife who brought him into the World was a

Witch.

Witch. Nor are the *Sympathies* in Nature leſs Wonderful than the *Antipathies*. There is a mutual Friendſhip between the *Olive tree* and the *Myrtle*. There is a certain Stone called *Pantarbe* which draws Gold unto it. So does the *Adamas* hairs and twigs. The *Sympathy* between the *Load-ſtone* and *Iron*, which do mutually attract each other, is admirable. There is no Philoſopher but ſpeaketh of this. Some have publiſhed whole Treatiſes (both profitable and pleaſant) upon this Argument, In ſpecial *Gilbert*, *Ward*, *Cabeus*, *Kepler*, and of late *Kircherus*. I know many Fabulous things have been related concerning the Load-ſtone by inexperienced Philoſophers, and ſo believed by many others, *E. G.* that *Onions*, or *Garlick*, or *Ointments* will cauſe it to loſe its vertue. *Johnſton*, (and from him Dr. *Brown* in his vulgar Errors) hath truly aſſerted the contrary. Every one knoweth that the head of a Needle touched therewith will continue pointing towards the North Pole: ſo that the *Magnet* leaveth an impreſſion of its own nature and vertue upon the Needle, cauſing it to ſtand pointed as the *Magnet* it ſelf doth. The Loadſtone it ſelf is the hardeſt Iron; and it is a thing known that ſuch Mines are naturally ſo (notwithſtanding the Report of one who ſaith, that lately in *Devonſhire*, Load-

ſtones were found otherwiſe) poſited in th Earth. Juſt under the Line the Needle lieth Parallel with the Horizon, but Sailing North or South it begins to incline and increaſe according as it approacheth to either Pole, and would at laſt endeavour to erect it ſelf, whence ſome aſcribe theſe ſtrange effects to the North Star, which they ſuppoſe to be very magnetical. There is reaſon to believe that the Earth is the great *Magnet*. Hence (as Mr. *Seller* obſerves) when a Bar of Iron has ſtood long in a Window, that end of it which is next to the Earth will have the ſame vertue which the Load-ſtone it ſelf has. Some place the firſt Meridian at the *Azores*, becauſe there the Needle varies not: but the like is to be ſaid of ſome other parts of the World; yea under the very ſame Meridian in divers Latitudes there is a great variation as to the pointing of the Needle. *It is affirmed, that between the ſhore of* Ireland, France, Spain, Guiny, *and the* Azores, *the North point varies towards the Eaſt, as ſome part of the* Azores *it deflecteth not. On the other ſide of the* Azores, *and this ſide of the* Æquator, *the North point of the Needle wheeleth to the Weſt; ſo that in the* Lat. 36. *near the ſhore, the variation is about* 11 gr. *but on the other ſide of the* Æquator *it is quite otherwiſe, for in* Braſilia *the South point*

varies

varies 12 gr. *unto the West, but Elongating from the Coast of* Brasilia *toward the Shore of* Africa *it varies Eastward, and arriving at the* Cape De las Aquilas, *it rests in the Meridian and looketh neither way. Dr.* Brown *in he* Pseudodoxia Epidemica *P.* 63. *does rationally suppose that the cause of this variation may be the inequality of the Earth variously disposed, and indifferently mixed with the Sea. The Needle driveth that way where the greater and most powerful part of the Earth is placed. For whereas on this side the Isles of* Azores *the Needle varies Eastward, it may be occasioned by that vast Tract,* viz. Europe, Asia *and* Africa, *seated towards the East, and disposing the Needle that way. Sailing further it* veers *its lilly to the West, and regards that quarter wherein the Land is nearer or greater; and in the same Latitude, as it approacheth the shore augmenteth its variation. Hence at* Rome *there is a less variation* (viz. *but five degrees*) *than at* London, *for on the west side of* Rome *are seated the great Continents of* France, Spain, Germany; *but unto* England *there is almost no Earth West, but the whole extent of* Europe *and* Asia *lies Eastward, and therefore at* London *the variation is* 11 Degrees. *Thus also, by reason of the great Continent of* Brasilia, *the Needle deflects towards the Land* 12 Degrees; *but at the Straits*

of

of Magellan, *where the Land is narrowed, and the Sea on the other ſide, it varies but 5 or 6. So becauſe the Cape of* De las Agullas *hath Sea on both ſides near it, and other Land remote, and as it were æquidiſtant from it, the Needle conforms to the Meridian. In certain Creeks and Vallies it proveth irregular; the reaſon whereof may be ſome vigorous part of the Earth not far diſtant.* Thus D. *Brown*, whoſe arguings ſeem rational. Some have truly obſerved of *Crocus Martis* or Steel corroded with Vineger, Sulphur, or otherwiſe, and after reverberated by Fire, that the Load-ſtone will not at all attract it: nor will it adhere, but ly therein like Sand. It is likewiſe certain, that the fire will cauſe the Load-ſtone to loſe its vertue, inaſmuch as its Bituminous Spirits are thereby evaporated. *Porta* (Lib. 7. Cap. 7.) ſaith that he did to his great admiration ſee a Sulphurous flame brake out of the Load-ſtone which being diſſipated, the Stone loſt it's attractive vertue. Moreover, the Load-ſtone by being put into the fire may be cauſed quite to change its polarity. The truly Noble and Honourable *Robert Boyle* Eſq, many of whoſe excellent Obſervations and experiments have been advantagious, not only to the *Engliſh* Nation but to the Learned World; in his Book of the Uſefulneſs of Experimental Na-

Natural Philoſophy, *Page* 15. hath theſe words; *Taking an Oblong Load-ſtone, and heating it red hot, I found the attractive faculty in not many minutes, either altogether aboliſht, or at leaſt ſo impaired and weakened, that I was ſcarce if at all able to diſcern it. But this hath been obſerved, though not ſo faithfully related, by more than one; wherefore I ſhall add, That by Refrigerating this red hot Load-ſtone either North or South, I found that I could give its extreams a Polarity* (if I may ſo ſpeak) *which they would readily diſplay upon an excited Needle freely placed in* æquilibrium: *And not only ſo, but I could by refrigerating the ſame end, ſometimes North, and ſometimes South, in a very ſhort time change the Poles of the Load-ſtone at pleaſure, making that which was a quarter of an hour before the North Pole, become the South; and on the contrary, the formerly ſouthern Pole become the northern. And this change was wrought on the Load-ſtone, not only by cooling it directly North and South, but by cooling it perpendicularly: that end of it which was contiguous to the Ground growing the Northern Pole, and ſo* (according to the Laws Magnetical) *drawing to it the South end; and that which was remoteſt from the contrary one: As if indeed the Terreſtial Globe were as ſome* Magnetic Philoſophers *have ſuppoſed it, but a great* Magnes,

ſince

ſince its effluvium's *are able in ſome caſes to impart a magnetic faculty to the Load-ſtone it ſelf*, Thus far Mr. *Boyle*;

Alſo D. *Brown* ſhews, that if we erect a red hot Wire until it cool, then hang it up with Wax and untwiſted Silk where the lower end and that which cooled next the Earth does reſt, that is the Northern point. And if a Wire be heated only at one end, according as the end is cooled upwards or downwards, it reſpectively requires a verticity. He alſo obſerves, if a Load-ſtone be made red hot in the fire, it amits the magnetical vigor it had before, and acquireth another from the Earth, in its refrigeration, for that part which cooleth next the Earth will acquire the reſpect of the *North*; the experiment whereof he made in a Load-ſtone of parallelogram or long ſquare figure, wherein only inverting the extreams as it came out of the fire, he altered the Poles or faces thereof at pleaſure. Unto ſome ſuch reaſon as this, muſt the wonderful change occaſioned by the Lightning in the Compaſſes of Mr. *Lad*'s Veſſel be aſcribed: probably the heat of the Lightning cauſed the Needle to loſe its vertue, and the Compaſs in the Bidikle might ſtand pointed to the South, and that unhung in the Locker to the Weſt, when they grew cold again, and accordingly

cordingly continue pointing ſo ever after.

There is alſo that which is very myſterious and beyond humane Capacity to comprehend, in Thunder and Lightning. *The Thunder of his Power, who can underſtand?* Alſo, *Can any underſtand the ſpreadings of the Clouds, or the noiſe of his Tabernacle?* Hence *Elihu* ſaid (ſome Interpreters think there was a Thunder-ſtorm at the very inſtant when thoſe words were ſpoken) in *Job* 37. 5. ירעם נפלאות *He Thundreth marveils.* It is indeed manifeſt that theſe wonderful Meteors are generated out of a Nitrous and Sulphurous Matter. Hence it is commonly out of dark and thick Clouds that Hail and coals of Fire break forth, *Pſal.* 18. 11, 12. The Scent which the Lightning uſeth to leave behind it, in places where it falls, is a ſufficient evidence of its being of a Sulphurous nature. Nay the perſons (as well as places) ſmitten there with have ſometimes ſmelt ſtrong of Brimſtone. Two years ago there was a Ship riding at Anchor in a place in *France*, and a furious Tempeſt ſuddenly ariſing, the Main-Maſt wes ſplit in pieces with a Clap of Thunder; the Pendant on the top of the Main-Top-Maſt was burnt to Aſhes, twelve Men were beat upon the Deck, five of which lay

for

for dead a conſiderable time, no Pulſe or Breath being perceived, their Eyes and Teeth immovable, yet had they no viſible wound, only an intolerable ſmell of Brimſtone; about half an hour after by rubbing and forceing open their Mouths, and pouring down ſome Cordials, they recovered. At the ſame time ſix others were miſerably burnt, their fleſh being ſcorched, yet their Garments not ſo much as ſinged; their skin much diſcoloured. See Mr. *Burton's* Miracles of Nature, *Page* 181.

Likewiſe, *Auguſt* 23. 1682. A Man walking in the Field near *Darkin* in *England*, was ſtruck with a Clap of Thunder. One who was near him, ran to take him up, but found him dead, and his body exceeding hot, and withal ſmelling ſo ſtrong of Sulphur that he was forced to let him ly a conſiderable time ere he could be removed. It is reported, that ſometimes Thunder and Lightning has been generated out of the Sulphurous and Bituminous matter which the fiery Mountain *Ætna* hath caſt forth, We know that when there is a mixture of Nitre, Sulphur, and unſlaked Lime, Water will cauſe fire to break out. And when unto Nitre Brimſtone is added, a Report is cauſed thereby. And unque-

queſtionably, *Nitre* is a ſpecial ingredient in the matter of Thunder and Lightning; This we may gather from the deſcenſion of the flame, which deſcends not only obliquely but perpendicularly, and that argues it does ſo not from any external force, but naturally. Mr. *William Clark* in his natural Hiſtory of Nitre, obſerves that if the quantity of an ounce be put in a fire-ſhovel, and a live coal put upon it, the fire-ſhovel in the bottom will be red hot, and burn through whatever is under it; which demonſtrates that this ſort of fire does naturally burn downwards, when as all other fires do naturally aſcend. For this cauſe *Stella cadens* is rationally concluded to be a Nitrous Subſtance; the like is to be affirmed of the Lightning. Hence alſo is its terrible and irreſiſtable force. The Nitre in Gunpowder is as the aforeſaid Author expreſſeth it *Anima Pyrii Pulveris*, Sulphur without *Salt Peter* has no powerful expulſion with it. The diſcharging great pieces of Ordnance is fitly called *Artificial Thundring and Lightning*, ſince thereby Men do in a moment blow up Houſes, beat down Caſtles, batter Mountains in pieces. So that there is nothing in nature does ſo admirably and Artificially reſemble the Thunder and Lightning, both in reſpect of the Report, and the terrible, and ſudden

and

and amazing execution done thereby: *Flammas Jovis & ſonitus imitatur Olympi:* Hence as thoſe that are ſhot with a Bullet do not hear the Gun, being ſtruck before the report cometh to their Ears; ſo is it uſually with them that are Thunder-ſtruck, the lightning is upon them before the noiſe is heard. Men commonly tremble at the dreadful crack when as, if they hear any thing, the danger uſeth to be paſt as to that particular Thunder-clap; though another may come and kill them before they hear it. The Nitre in the Lightning may likewiſe be eſteemed the natural cauſe of its being of ſo penetrating and burning a nature. For there is not the like fiery ſubſtance in the World again as Nitre is. Many have been of the Opinion that there is a Bolt or Stone deſcending with the Thunder, but that's a vulgar Error, The *Fulmen* or *Thunder-bolt* is the ſame with the Lightning, being a Nitro-ſulphurious Spirit. It muſt needs be a more ſubtile and ſpiritual body than any Stone is of, that ſhall penetrate ſo as theſe Meteors do. Its true that our Tranſlation reads the words in *Pſal.* 78. 41. *He gave their Flocks to hot Thunder-bolts*: But the Original Word רשפים Tranſlated *Thunderbolts*, ſignifieth *Burning Coals*; ſo that Lightning is thereby intended. *Avicenna* does

doth indeed ſay, that he ſaw a Thunder-bolt which fell at *Corduba* in *Spain*, and that it had a Sulphurous ſmell, and was like *Ammoniac*. It is poſſible that not only Sulphurous and Bituminous but ſtony ſubſtances may be generated in the Clouds with the Lightning. *George Agricola* writeth that near *Lurgea*, a maſs of Iron being fifty pound in weight, fell from the Clouds, which ſome attempted to make Swords of, but the fire could not melt it, nor hammers bring it into form.

In the Year 1492. At *Enſiſhemium*, a ſtone of three hundred pound weight fell from the Clouds, which is kept as a Monument in the Temple there. And in 1581, A Stone came out of the Clouds in *Thuringia*, which was ſo hot that it could not be touched, with which one might ſtrike fire as with a Flint. There is now to be ſeen at *Dreſden* a Stone which deſcended out of a Cloud, and is reſerved amongſt the *Admiranda* belonging to the *Elector* of *Saxony*: ſome lately living were preſent at the Fall of that Stone. Again *An.* 1618. In *Bohemia*, a conſiderable quantity of Braſs mettal fell from the Clouds. No longer ſince than *May* 28. 1677. at a Village near *Hana* in *Germany*, there was a Tempeſt of Lightning, and a great multitude of ſtones of a green and partly cærulean colour fell

therewith, and a considerable mass of Mineral matter, in taste like *Vitriol*, being pondrous and friable, having also metallick sparks like Gold intermixed. That which is by some called the *Rain-stone* or *Thunder-bolt*, was by the Antients termed *Ceraunia*, because of the smell like that of an Horn when put into the fire, which does attend it. Learned *Gesner* (who in respect of his vast Knowledge in the works of God, may be called the *Solomon* of the former age) saith that a Gentleman gave him one of those Stones, supposing it to be a Thunder-bolt, and that it was five digits in length, and three in breadth. This sort of Stone is usually in form like unto an Iron Wedge, and has an hole quite through it. *Joh. de Laet* in his Treatise *de Gemmis Lib. 2. Cap. 24.* relates that he saw another of those Stones. *Boetius* (*de Gemmis* Lib. 2. Cap. 261.) reports that many persons worthy of credit, affirmed that when Houses or Trees had been broken with the Thunder, they did by digging find such Stones in the places where the stroke was given. Nevertheless, that *Fulmineous Stones* or *Thunderbolts* do alwayes descend out of the Clouds, when such breaches are made by the Lightning, is (as I said) a *vulgar Error*.

The Effects produced by the Lightning are

are exceeding marvelous, ſometimes Gold, Silver, Braſs, Iron has been melted thereby, when the things wherein they have been kept, received no hurt; yea, when the Wax on the Bags which contained them, has not been ſo much as melted. Liquors have been thereby exhauſted out of Veſſels, when the Veſſels themſelves remained untouched: And (which is more wonderful) when the Cask has been broken by the Lightning, the Wine has remained as it were included in a skin, without being ſpilt; the reaſon whereof *Sennertus* ſuppoſeth to be, in that the heat of the Lightning did condenſe the exterior parts of the Wine. It is alſo a very ſtrange thing, which Hiſtories report concerning *Marcia* (a *Roman Princeſs*) that the Child in her body was ſmitten and killed with Lightning, and yet the Mother received no hurt in her own Body. It is hard to give a clear and ſatisfactory Reaſon why if a piece of Iron be laid upon the Cask it prevents the Thunder from marring the Wine contained therein, and alſo keeps Milk from turning. The *Virtuoſi* of *France* in their Philoſophical Conferences (*vol.*2. *P.*427.) ſuppoſe a Sympathy between Iron and the groſs vapors of Thunder and Lightning. They ſay that which is commonly called the *Thunder-bolt* does ſometimes

reſemble Steel, as it were to ſhew the correſpondence that there is between Iron and Thunder: So that the Air being impregnate by thoſe noiſome vapours which are of the ſame nature with Iron, meeting with ſome piece of it laid on a Veſſel, is joyned to the Iron by Sympathy, the Iron by its attractive vertue receives them, and by its retentive retains them, and by that means prevents the effects. This conjecture is ingenious. Nor is it eaſie to give a ſolid Reaſon why the Lightning ſhould hurt one creature rather than another. Naturaliſts obſerve that it is ſo. *Feles canes & capras magis illorum obnoxios ictibus obſervatio ſedula dedit*, ſaith *Johnſton*. *Bartholinus* conjectures the reaſon to be the *halitus* in the bodies of thoſe creatures, which are a fit nutriment for the fulminious ſpirits to prey upon. When fire is ſet to a train of Gunpowder; it will run accordingly ſtraight or crooked, upwards or downwards as the matter it feeds upon is diſpoſed: So proportionably here: but this is a Subject for ingenious minds further to inquire into. It is moreover difficult to determine how Men are killed therewith, when no viſible impreſſion is made upon their Bodies. Some think it is by a meer inſtantaneous ſuffocation of their Animal ſpirits. That poyſonful vapours do ſome-

times

times attend the Lightning is manifeſt. *Seneca* ſaith, that Wine which has been congealed with the Lightning, after it is diſſolved, and in appearance returned to its priſtine ſtate, it cauſeth the perſons that ſhall drink of it, either to die or become mad. Naturaliſts obſerve, that venemous Creatures being ſtruck with Lightning loſe their poyſon; the reaſon of which may be, not only the heat but the venome of thoſe Vapours attracting the poyſon to themſelves. And that Vapors will kill in a moment is paſt doubt. In the Philoſophical tranſactions for the year 1665. (*P.*44.) It is related that ſeven or eight perſons going down Stairs into a Coal-pit, they fell down dead as if they had been ſhot: There being one of them whoſe Wife was informed that her Husband was ſtifled, ſhe went near to him without any inconvenience; but when ſhe went a little further, the Vapors cauſed her inſtantly to fall down dead. And it is famouſly known, concerning the Lake *Avernus* in *Campania*, that if Birds attempt to fly over it, the deadly vapors thereof kill them in a moment. But the Lightning doth more than meerly ſuffocate with mortiferous vapors. It ſometimes penetrates the Brain, and ſhrivels the Heart and Liver when nothing does appear outwardly. And it does (as Dr.

Goodwin in his lately publiſhed judicious Diſcourſe about the puniſhment of Sinners in the other World (*P.* 44.) aptly expreſſeth) *lick up the vital and animal ſpirits that run in the Body, when yet the body it ſelf remains unburnt.* Thoſe ſpirits are the *Vinculum*, the tye of Union between the Soul and Body, which the Lightning may conſume without ſo much as ſinging the body or cloaths there. Nevertheleſs, upon ſome it leaveth direful marks, and breaketh their very bones in pieces, and ſometimes tears away the fleſh from the Bones. There are ſome Remarkable Inſtances confirming this, publiſhed in the Philoſophical Tranſactions. Dr. *Wallis* in a Letter written at *Oxford*, *May.* 12. 1666. giving an account of a very ſad accident which had then newly hapned there. He ſaith, "that two Schollars of *Wadham* Colledge, "being alone in a Boat (without a Waterman) having newly thruſt off from ſhore, "at *Medley* to come homewards, ſtanding near "the head of the Boat, were preſently with a "ſtroke of Thunder or Lightning, both ſtruck "off out of the Boat into the Water, the one of "them ſtark dead, in whom though preſently "taken out of the water (having been by relation ſcarce a minute in it) there was not diſcerned any appearance of Life, ſenſe or motion;

'tion: the other was ſtuck faſt in the Mud '(with his feet downwards, and his upper 'parts above water) like a Poſt not able to 'help himſelf out; but beſides a preſent aſto-'nying or numneſs had no other hurt: but 'was for the preſent ſo diſturbed in his Senſes 'that he knew not how he came out of the 'Boat, nor could remember either Thunder 'or Lightning that did effect it: and was ve-'ry feeble and faint upon it (which though 'preſently put into a warm Bed) he had not 'throughly recovered by the next night; and 'whither ſince he have or no, I know not. 'Others in another Boat, about ten or twen-'ty yards from theſe (as by their deſcription 'I eſtimate) felt a diſturbance and ſhaking 'in their Boat, and one of them had his 'Chair ſtruck from under him, and thrown 'upon him, but had no hurt. Theſe imme-'diately made up to the others, and (ſome 'leaping into the Water to them) preſently 'drew them into the Boat or on ſhore; yet 'none of them ſaw theſe two fall into the wa-'ter (not looking that way) but heard one 'of them cry for help preſently upon the 'ſtroke, and ſmelt a very ſtrong ſtinking 'ſmell in the Air; which, when I asked him 'that told it me, what kind of ſtink? he ſaid, 'like ſuch a ſmell, as is perceived upon the

ſtriking of Flints together.

He that was dead (when by putting into a warm Bed, and rubbing, and putting ſtrong Waters into his mouth, *&c.* no Life could be brought into him) was the next morning brought to Town; where among multitudes of others, who came to ſee; Dr. *Willis.* Dr. *Mellington,* Dr. *Lower,* and my ſelf, with ſome others, went to view the Corps, where we found no wound at all in the skin; the face and neck ſwart and black, but not more than might be ordinary, by the ſetling of the blood: on the right ſide of the Neck was a little blackiſh ſpott about an inch long, and about a quarter of an inch broad at the broadeſt, and was as if it had been ſeared with a hot Iron: and as I remember, one ſomewhat bigger on the left ſide of the neck below the ear. Streight down the Breaſt, but towards the left ſide of it, was a large place, about three quarters of a foot in length, and about two inches in breadth; in ſome places more, in ſome leſs, which was burnt and hard, like Leather burnt with the fire, of a deep blackiſh red colour, not much unlike the ſcorched skin of a roſted Pig: and on the forepart of the left Shoulder ſuch another ſpot about as big as a ſhilling; but that in the neck was blacker

'blacker and ſeemed more ſeared. From 'the top of the right ſhoulder, ſloping down-'wards towards that place in his Breaſt, was a 'narrow line of the like ſcorched skin; as 'if ſomewhat had come in there at the neck, 'and had run down to the breaſt and there 'ſpread broader.

'The Buttons of his Dublet were moſt of 'them off, which ſome thought might have 'been torn off with the blaſt, getting in at 'the neck, and then burſting its way out, for 'which the greateſt preſumption was (to me) 'that beſides four or five Buttons wanting 'towards the bottom of the breaſt, there 'were about half a dozen together clean off 'from the bottom of the Collar downwards, 'and I do not remember that the reſt of the 'buttons did ſeem to be near worn out, but 'almoſt new. The Collar of his Doublet 'juſt over the fore-part of the right Shoul-'der was quite broken aſunder, cloth and 'ſtiffening, ſtreight and downwards, as if 'cut or chopt aſunder, but with a blunt tool; 'only the inward linnen or fuſtian lining of 'it was whole, by which, and by the view of 'the ragg'd edges, it ſeemed manifeſt to me, 'that it was from a ſtroke inward (from with-'out) not outwards from within.

'His Hat was ſtrangely torn, not juſt on the

'the Crown, but on the ſide of the Hat, and 'on the Brim. On the ſide of it was a great 'hole, more than to put in ones fiſt through 'it: ſome part of it being quite ſtruck 'away, and from thence divers gaſhes every 'way, as if torn or cut with a dull tool, and 'ſome of them of a good length, almoſt 'quite to the edges of the brim. And be-'ſides theſe, one or two gaſhes more, which 'did not communicate with that hole in the 'ſide. This alſo was judged to be by a ſtroke 'inwards; not ſo much from the view of the 'edges of thoſe Gaſhes (from which there 'was ſcarce any judgement to be made either 'way) but becauſe the lining was not torn, on-'ly ript from the edge of the Hat (where it 'was ſown on) on that ſide where the hole 'was made. But his Hat not being found 'upon his head, but at ſome diſtance from 'him, it did not appear againſt what part of 'his head that hole was made.

'Another ſad diſaſter hapned *January* 24. '1665,6. When one Mr. *Brooks* of *Hamp-'ſhire* going from *Wincheſter* towards his 'Houſe near *Andover*, in very bad weather, 'was himſelf ſlain by Lightning, and the 'Horſe he rode on under him. For about a 'Mile from *Wincheſter* he was found with

his

'his face beaten into the Ground, one Leg 'in the Stirrup, the other in the Horſes main; 'his Cloathes all burnt off his back, not a 'piece as big as an Hankerchief left intire, 'and his Hair and all his body ſinged. With 'the force that ſtruck him down, his noſe 'was beaten into his face, and his Chin in-'to his Breaſt; where was a Wound cut al-'moſt as low as to his Navil; and his clothes 'being as aforeſaid torn, the pieces were ſo 'ſcattered and conſumed, that not enough to 'fill the crown of a Hat could be found. 'His Gloves were whole, but his hands in 'them ſinged to the Bone. The Hip-bone 'and Shoulder of his Horſe burnt and bru-'ſed, and his Saddle torn in little pieces.

Very Remarkable alſo was that which hap-ned forty five years ago at another place in *England*, viz. *Withycomb* in *Devonſhire*, where on *October* 21. *A. D.* 1638. being Sabbath day, whileſt the People were attending the publick Worſhip of God, a black Cloud coming over the Church, there was ſuddenly an amazing Clap of Thunder, and with it a Ball of fire came in at the Window, where-by the Houſe was very much damnified, and the People many of them ſtruck down. Some of the Seats in the body of the Church

were

were turned upside down, yet they that sat in them received no hurt. A Gentleman of note there (one Mr. *Hill*) sitting in his Seat by the Chancil, had his head suddenly smitten against the Wall, by which blow he died that night. Another had his Head cloven, his Skull rent in three pieces, and his Brains thrown upon the Ground whole. The hair of his head through the violence of the blow stuck fast to the Pillar that was near him. A Woman attempting to run out of the Church, had her clothes set on fire; and her flesh on her back torn almost to the very bone. See Mr. *Clarks* Examples *Vol.*1. *Chap.*104. *P.*501.

It is not Heresie to believe that *Satan* has sometimes a great operation in causing Thunder-storms. I know this is vehemently denied by some. The late Witch-Advocates call it Blasphemy. And an old Council did *Anathematize* the men that are thus perswaded: but by their Favour; An orthodox & rational Man may be of the Opinion, that when the Devil has before him the Vapors and Materials out of which the Thunder and Lightning are generated, his Art is such as that he can bring them into form. If Chymists can make their *aurum fulminans*, what strange things may this *Infernal Chymist* effect? The Holy Scriptures

ptures intimate as much as this cometh to In the ſacred Story concerning *Job*, we find that Satan did raiſe a great Wind which blew down the Houſe where *Job*'s Children were Feaſting. And it is ſaid, *Chap.* 1. *ver.* 16. *That the fire of God fell from Heaven, and burnt up the Sheep and the Servants*; *This* אש אלהים *Fire of God* was no doubt Thunder and Lightning; and ſuch as was extraordinary, and is therefore expreſſed with the Name of God, as is uſual amongſt the *Hebrews*. Satan had a deep policy in going that way to work, thereby hoping to make *Job* believe God was his Enemy. Mr. *Caryl* (according to his wonted manner) does both wittily and judiciouſly paraphraſe upon the place; *The fire of God* (ſaith he) *here is conceived to have been ſome terrible flaſh of Lightning*; *and it is the more probable becauſe it is ſaid to fall down from Heaven*, that is, *out of the Air*. *There Satan can do mighty things, command much of the Magazine of Heaven, where that dreadful Artillery which makes men tremble, thoſe fiery Meteors, Thunder and Lightning are ſtored and lodged. Satan let looſe by God can do wonders in the Air*; *He can raiſe Storms, He can diſcharge the great Ordnance of Heaven, Thunder and Lightning*; *and by his Art can make them more terrible and dreadful than they are in their own*

nature

nature. Satan is ſaid to be *the Prince of the Power of the Air*, Eph. 2. 2. And we read of the working of Satan with all power and ſigns, and lying words, 2 *Theſſ.* 2. 9. It is moreover predicted in the Revelation, that Antichriſt ſhould *cauſe fire to come down from Heaven*, Rev. 13. 13. Accordingly we read in Hiſtory, that ſome of the Popes have by their skill in the black Art, cauſed Balls of fire to be ſeen in the Air. So then it is not beyond Satans power to effect ſuch things, if the great God give him leave, without whoſe leave he cannot blow a Feather: much leſs raiſe a Thunder-ſtorm. And as the Scriptures intimate Satan's Power in the Air to be great, ſo Hiſtories do abundantly confirm it by remarkable Inſtances. One of the Scholars of *Empedocles* has teſtified, that he ſaw his Maſter raiſing Winds and laying them again; and there were once many Witneſſes of it, whence they called *Empedocles* κωλυσάνεμον. *Clemens Alexandrinus* mentions this as unqueſtionably true. Our great *Rainold* (*de libris Apocryphis* Lect. 202.) ſaith, that we may from *Job* conclude, it was not impoſſible for *Empedocles* by the Devils aid, to do as has been reported of him. *Dio* relates that when the *Roman* Army in the dayes of the Emperour *Claudius*, purſuing the *Africans*,

was

was in extream danger of perishing by Drought: a Magician undertook to procure water for them, and presently upon his Incantations, an astonishing shower fell. *Jovianus Pontanus* reports, that when King *Ferdinand* besieged the City *Suessa*, all the waters in the Cisterns being dried up, the Citizens had like to have lost their lives by the prevailing Drought. The Popish Priests undertook by Conjuration to obtain Water. The Magical Ceremonies by them observed were most horrid and ridiculous. For they took an Asse, and put the Sacrament of the *Eucharist* into his Mouth, sang Funeral Verses over him, and then buried him alive before the Church doors; as soon as these rites, so pleasing to the Devil were finished, the Heavens began to look black, and the Sea to be agitated with Winds, and anon it rained, and lightned, after a most horrendous manner. *Smetius* in his *Miscellanies*, Lib. 5. Relates that a Girl foolishly imitating the Ceremonies of her Nurse, whom she had sometimes seen raising Tempests, immediately a prodigious Storm of Thunder and Lightning hapned, so as that a Village near *Lipsia* was thereby set on fire; This Relation is mentioned by *Sennertus*, as a thing really true. At some places in *Denmark*, it is a common and a wicked practice

to

to buy Winds, when they are going to Sea. If Satan has ſo far the power of the Air as to cauſe Winds, he may cauſe Storms alſo. *Livy* reports concerning *Romulus*, that he was by a Tempeſt of Thunder and Lightning tranſported no man knew whither, being after that never heard of. *Meurerus* (*in Comment. Meteorolog.*) ſpeaketh of a Man, that going between *Lipſia* and *Torga*, was ſuddenly carried out of ſight by a Thunder-ſtorm, and never ſeen more. And the truth of our aſſertion, ſeems to be confirmed by one of thoſe ſad effects of Lightning mentioned in the precedeing Chapter. For I am informed that when *Matthew Cole* was killed with the Lightning at *North-hampton*, the *Dæmon* which diſturbed his Siſter *Ann Cole* (forty miles diſtant) in *Hartford*, ſpoke of it; intimating their concurrence in that terrible accident.

The *Jewiſh Rabbins* affirm, that all great and ſuddain Deſtructions are from Satan, the Angel of Death. That he has frequently an hand therein is paſt doubt. And if the fallen Angels are able (when God ſhall grant them a Commiſſion) to cauſe fearful and fatal Thunders, it is much more true concerning the good and holy Angels, 2 *King.* 1. 14, 15. When the Law was given at Mount *Sinai* there

there were amazing Thundrings and Lightnings, wherein the great God ſaw meet to make uſe of the Miniſtry of Holy Angels, *Act.*7.53. *Gal.* 3.19. *Heb.* 2. 2.Some think that *Sodom* was deſtroyed by extraordinary Lightning. Its certain that Holy Angels had an hand in effecting that Deſolation, *Gen.* 19.13. We know that one Night the Angel of the Lord ſmote in the Camp of the *Aſſyrians* an 185000. It is not improbable, but that thoſe *Aſſyrians* were killed with Lightning: For it was with reſpect to that tremendous Providence, that thoſe words were uttered, *Who amongſt us ſhall dwell with the devouring Fire, Iſai.*33.14. Eccleſiaſtical Hiſtory informs us that the *Jews* being encouraged by the Apoſtate *Julian,* were reſolved to re-build their Temple; but Lightning from Heaven conſumed not only their Work, but all their Tools and Inſtruments wherewith that curſed Enterprize was to have been carried on, ſo was their deſign utterly fruſtrate. Why might not holy Angels have an hand in that Lightning? There occurs to my mind, a Remarkable Paſſage mentioned by Dr. *Beard* in his Chapter about the Protection of Holy Angels over them that fear God (*P.*443.) he ſaith, that a certain Man travelling between two Woods in a great Tempeſt of Thunder

and Lightning, rode under an Oak to ſhelter himſelf, but his Horſe would by no means ſtay under that Oak, but whither his Maſter would or no, went from that Tree and ſtayed very quietly under another Tree not far off; he had not been there many Minutes before the firſt Oak was torn all to fitters with a fearful Clap of Thunder and Lightning. Surely there was the inviſible Guardianſhip of an Holy Angel in that Providence.

But though it be true, that both natural Cauſes and Angels do many times concurre when Thunder and Lightning, with the awful effects thereof, happen; nevertheleſs, the ſupream cauſe muſt not be diſackno-ledged. The Eternal himſelf has a mighty hand of providence in ſuch works. He thundreth with the voice of His Excellency. Among the *Greeks* Thunder was ſtiled φωνη Διος And the Scripture calls it *the Voice of the Lord. The God of Glory Thundereth. The Voice of the Lord is very powerful, the Voice of the Lord is full of Majeſty, the Voice of the Lord breaketh the Cedars, the Voice of the Lord divideth the Flames of Fires*: Lightnings are alſo ſaid to be *the Arrows of God*, Pſal. 18.14. upon which account the Children of Men ought to dread the hand of the Higheſt therein. And the more for that all places in the habitable World are

expoſed

expoſed unto Dangers and Deſtruction by this Artillery of Heaven; though ſome parts of the Earth are naturally ſubject thereunto more than others. *Acoſta* ſaith, that it ſeldom Thunders about *Braſil*; but ſuch Lightnings are frequent there, as make the Night appear brighter than the Noon Day. Travellers report, that there are ſome Snowy Mountains in *Africa*, on which the Cracks of Thunder are ſo loud and vehement, as that they are heard fifty Miles off at Sea. In ſome parts of *Tartaria*, it will both Snow and Thunder at the ſame time. In the Northern Climates, there uſe to be vehement Thunders, and Men are often ſtruck dead thereby. In the Province of *Terravara* in *Spain*, grows the Wood for the Croſs, to which Superſtitious Papiſts attribute a power to preſerve Men from Thunder. So did the *Gentiles* of Old, vainly think to ſecure themſelves from Heavens Gun-ſhot, by carrying thoſe things about them, which they ſuppoſed would be as *Amulets* to defend them from all harm. The Tents of the old *Emperors* were made of *Seal-Leather*, becauſe they imagined that the Sea-Calf could not be Thunder-ſtruck. *Tyberius* wore a Crown of Lawrel upon his Head, for that the Philoſophers told him that the Lightning could not hurt the Bay Tree. *Rodiginus*

diginus affirms the like concerning the Fig-tree. But others declare that they have seen the Laurel smitten and withered with the Lightning: therefore the *Conimbricenſian* Philoſophers acknowledge this immunity to be fictitious. The like vanity is in their Opinion, who ſuppoſe that the Stone by Philoſophers called *Brontias* (i. e.) the Thunder-bolt will ſecure them from harm by Lightning. To conclude, moſt miſerable is the State of all *Chriſtleſs Sinners*, who know not but that every *Thunder-ſtorm* which comes, may ſend them to Hell in a moment.

Hi ſunt qui trepidant & ad omnia fulgura pallent,
Cum tonat, exanimes primo quoque murmure Cœli.

The Pſalmiſt alludes to a Thunder Storm, when he ſaith, *The Lord will rain upon the Wicked Snares* (the Lightning cometh ſuddenly, and taketh Men as Birds in a ſnare before they think of it) *Fire and Brimſtone, and a tempeſt of horrors*, Pſal. 11. 6. The *Atheiſm* of *Epicurus* of old, (and of ſome in theſe dayes) who taught, that inaſmuch as Thunder proceeds from natural cauſes, it is a childiſh thing for Men to have an awe upon

their hearts when they hear that voice, I ſay ſuch Atheiſm is folly and wickedneſs. For the great God *maketh the way for the Lightning of Thunder*; nor does it ever miſs or miſtake its way, but alwayes lights where God has appointed it, *Job* 28.26. He directs the Lightning under the whole Heaven, and unto the ends of the Earth; after it a voice roareth, that they may do whatſoever he commanded them upon the face of the world in the Earth, *Job* 37.3,12. Yea, and good Men ſhould from this conſideration be incited to endeavour that their Garments be kept from defilement, and that they be alwayes walking with God, ſince they know not but that Death may come upon them ſuddenly in ſuch a way and by ſuch means as this; As to outward Evils, there is one event to the Righteous and to the Wicked; to him that ſacrificeth & to him that ſacrificeth not, as is the good ſo is the ſinner. The examples mentioned in the preceding Chapter do confirm it, ſince divers of thoſe whom the Thunder killed, were good men. And they that are in Chriſt, and who make it their deſign to live unto God, need not be diſmayed at the moſt terrifying Thunder-claps, no more than a Child ſhould be afraid when he hears the voice of his loving Father. Notable is that paſſage re-

lated by Mr. *Ambroſe*, in his Treatiſe of Angels (*P.* 265. & by Mr. *Clark*, *vol.* 1. *P.* 512.) A prophane Man, who was alſo a Perſecutor of Mr. *Bolton*, riding abroad, it Thundred very dreadfully; at the which the Man greatly trembled; his Wife, who was eminent for Godlineſs being with him, asked, why he was ſo much afraid? to whom he replied; are not you afraid to hear theſe dreadful Thunder claps? no (ſaith ſhe) not at all, for I know it is the voice of my Heavenly Father; and ſhould a Child be afraid to hear his Fathers voice? At the which the Man was amazed, concluding with himſelf, theſe *Puritans* have a divine principle in them, which the World ſeeth not, that they ſhould have peace and ſerenity in their Souls when others are filled with diſmal fears and horrors. He thereupon went to Mr. *Bolton*, bewailing the wrong he had done him, begging his Pardon and Prayers, and that he would tell him what he muſt do that ſo his Soul might be ſaved: and he became a very godly man ever after. This was an happy Thunder-Storm.

CHAP.

CHAP. V.

Concerning things preternatural which have hapned in New-England. *A Remarkable Relation about* Ann Cole *of* Hartford. *Concerning ſeveral Witches in that* Colony. *Of the Poſſeſſed Maid at* Groton. *An account of the Houſe in* Newberry *lately troubled with a* Dæmon. *A parallel Story of an Houſe at* Tedworth *in* England. *Concerning another in* Hartford. *And of one in* Portſmouth *in* New-England *lately diſquieted by Evil Spirits. The Relation of a Woman at* Barwick *in* New-England *moleſted with* Apparitions, *and ſometimes tormented by inviſible Agents.*

INaſmuch as things which are præternatural, and not accompliſhed without diabolical operation, do more rarely happen, it is pity but that they ſhould be obſerved. Several Accidents of that kind have hapned in *New-England*; which I ſhall here faithfully Relate ſo far as I have been able to come unto the knowledge of them.

Very Remarkable was that Providence wherein *Ann Cole* of *Hartford* in *New-England* was concerned. She was, and is accounted a perſon of real Piety and Integrity.

Nevertheleſs, in the Year 1662. then living in her Fathers Houſe (who has likewiſe been eſteemed a godly Man) She was taken with very ſtrange Fits, wherein her Tongue was improved by a *Dæmon* to expreſs things which ſhe her ſelf knew nothing of. Sometimes the Diſcourſe would hold for a conſiderable time. The general purpoſe of which was, that ſuch and ſuch perſons (who were named in the Diſcourſe which paſſed from her) were conſulting how they might carry on miſchievous deſigns againſt her and ſeveral others, mentioning ſundry wayes they ſhould take for that end, particularly that they would afflict her Body, ſpoil her Name, *&c.* The general anſwer made amongſt the *Dæmons*, was, *She runs to the Rock.* This having been continued ſome hours, the *Dæmons* ſaid, *Let us confound her Language, that ſhe may tell no more tales.* She uttered matters unintelligible. And then the Diſcourſe paſſed into a *Dutch-tone* (a *Dutch* Family then lived in the Town) and therein an account was given of ſome afflictions that had befallen divers; amongſt others, what had befallen a Woman that lived next Neighbour to the *Dutch* Family, whoſe Arms had been ſtrangely pinched in the night, declaring by whom, and for what cauſe that courſe had been taken

ken with her. The Reverend Mr. *Stone* (then Teacher of the Church in *Hartford*) being by, when the Diſcourſe hapned, declared, that he thought it impoſſible for one not familiarly acquainted with the *Dutch* (which *Ann Cole* had not in the leaſt been) ſhould ſo exactly imitate the *Dutch-tone* in the pronunciation of *Engliſh*. Several Worthy Perſons, (*viz.* Mr. *John Whiting*, Mr. *Samuel Hooker*, and Mr. *Joſeph Hains*) wrote the intelligible ſayings expreſſed by *Ann Cole*, whileſt ſhe was thus amazingly handled. The event was that one of the perſons (whoſe Name was *Greenſmith*) being a lewd and ignorant Woman, and then in Priſon on ſuſpicion for Witch-craft) mentioned in the Diſcourſe as active in the miſchiefs done and deſigned, was by the Magiſtrate ſent for; Mr. *Whiting* and Mr. *Haines* read what they had written; and the Woman being aſtoniſhed thereat, confeſſed thoſe things to be true, and that ſhe and other perſons named in this preternatural Diſcourſe, had had familiarity with the Devil: Being asked whether ſhe had made an expreſs Covenant with him; ſhe anſwered, ſhe had not, only as ſhe promiſed to go with him when he called, which accordingly ſhe had ſundry times done; and that the Devil told her that at *Chriſtmaſs* they would have

have a merry Meeting, and then the Covenant between them ſhould be ſubſcribed. The next day ſhe was more particularly enquired of concerning her Guilt reſpecting the Crime ſhe was accuſed with. She then acknowledged, that though when Mr. *Hains* began to read what he had taken down in Writing, her rage was ſuch that ſhe could have torn him in pieces, and was as reſolved as might be to deny her guilt (as ſhe had done before) yet after he had read awhile, ſhe was (to uſe her own expreſſion) as if her fleſh had been pulled from her bones, and ſo could not deny any longer: She likewiſe declared, that the Devil firſt appeared to her in the form of a Deer or Fawn, skipping about her, where with ſhe was not much affrighted, and that by degrees he became very familiar, and at laſt would talk with her. Moreover, ſhe ſaid that the Devil had frequently the carnal knowledge of her Body. And that the Witches had Meetings at a place not far from her Houſe; and that ſome appeared in one ſhape, and others in another; and one came flying amongſt them in the ſhape of a Crow. Upon this Confeſſion, with other concurrent Evidence, the Woman was Executed; ſo likewiſe was her Husband, though he did not acknowledge himſelf guilty. Other perſons

accuſed

accuſed in the Diſcourſe made their eſcape. Thus doth the Devil uſe to ſerve his Clients. After the ſuſpected Witches were either executed or fled, *Ann Cole* was reſtored to health, and has continued well for many years, approving her ſelf a ſerious Chriſtian.

There were ſome that had a mind to try whither the Stories of Witches not being able to ſink under water, were true; and accordingly a Man and Woman mentioned in *An Cole's Dutch*-toned diſcourſe, had their hands and feet tyed, and ſo were caſt into the water, and they both apparently ſwam after the manner of a Buoy, part under, part above the Water. A by-ſtander imagining that any perſon bound in that poſture would be ſo born up, offered himſelf for trial, but being in the like manner gently laid on the the Water, he immediately ſunk right down. This was no legal Evidence againſt the ſuſpected perſons; nor were they proceeded againſt on any ſuch account; However doubting that an Halter would choak them, though the Water would not; they very fairly took their flight, not having been ſeen in that part of the World ſince. Whether this experiment were lawful, or rather Superſtitious and Magical, we ſhall (σὺν θεῷ) enquire afterwards.

Ano-

Another thing which cauſed a noiſe in the Countrey, and wherein Satan had undoubtedly a great influence, was, that which hapned at *Groton*. There was a Maid in that Town (one *Elizabeth Knap*) who in the Moneth of *October*, Anno. 1671. was taken after a very ſtrange manner, ſometimes weeping, ſometimes laughing, ſometimes roaring hideouſly, with violent motions and agitations of her body, crying out *Money, Money,* &c. In *November* following, her Tongue for many hours together was drawn like a ſemicircle up to the roof of her Mouth, not to be removed, though ſome tried with their fingers to do it. Six Men were ſcarce able to hold her in ſome of her fits, but ſhe would skip about the Houſe yelling and looking with a moſt frightful Aſpect. *December* 17. Her Tongue was drawn out of her mouth to an extraordinary length; and now a *Dæmon* began manifeſtly to ſpeak in her. Many words were uttered wherein are the *Labial Letters*, without any motion of her Lips, which was a clear demonſtration that the voice was not her own. Sometimes Words were ſpoken ſeeming to proceed out of her throat, when her Mouth was ſhut. Sometimes with her Mouth wide open, without the uſe of any of the Organs of ſpeech. The things then uttered

tered by the Devil were chiefly Railings and Revilings of Mr. *Willard* (who was at that time a Worthy and Faithful Paſtor to the Church in *Groton.*) Alſo the *Dæmon* belched forth moſt horrid and nefandous Blaſphemies, exalting himſelf above the moſt High. After this ſhe was taken ſpeechleſs for ſome time. One thing more is worthy of *Remark* concerning this miſerable creature. She cried out in ſome of her Fits, that a Woman, (one of her Neighbours) appeared to her, and was the cauſe of her Affliction. The Perſon thus accuſed was a very ſincere, holy Woman, who did hereupon with the Advice of Friends viſit the poor Wretch; and though ſhe was in one of her Fits, having her Eyes ſhut, when the innocent perſon impeached by her came in; yet could ſhe (ſo powerful were Satans Operations upon her) declare who was there, and could tell the touch of that Woman from any ones elſe. But the gracious Party thus accuſed and abuſed by a malicious Devil, Prayed earneſtly with and for the Poſſeſſed creature; after which ſhe confeſſed that Satan had deluded her; making her believe evil of her good Neighbour without any cauſe. Nor did ſhe after that complain of any Apparition or Diſturbance from ſuch an one. Yea, ſhe ſaid, that the Devil

Devil had himſelf in the likeneſs and ſhape of divers tormented her, and then told her it was not he but they that did it.

As there have been ſeveral Perſons vexed with evil Spirits, ſo divers Houſes have been wofully Haunted by them. In the Year 1679, the Houſe of *William Morſe* in *Newberry* in *New-England*, was ſtrangely diſquieted by a *Dæmon*. After thoſe troubles began, he did by the Advice of Friends write down the particulars of thoſe unuſual Accidents. And the Account which he giveth thereof is as followeth;

On *December* 3. in the night time, he and his Wife heard a noiſe upon the roof of their Houſe, as if Sticks and Stones had been thrown againſt it with great violence; whereupon he roſe out of his Bed, but could ſee nothing. Locking the Doors faſt, he returned to Bed again. About midnight they heard an Hog making a great noiſe in the Houſe, ſo that the Man roſe again, and found a great Hog in the houſe, the door being ſhut, but upon the opening of the door it ran out.

On *December* 8. in the Morning, there were five great Stones and Bricks by an *invisible hand* thrown in at the weſt end of the houſe

houſe while the Mans Wife was making the Bed, the Bedſtead was lifted up from the floor, and the Bedſtaff flung out of the Window, and a Cat was hurled at her; a long Staff danced up and down in the Chimney; a burnt Brick, and a piece of a weather-board were thrown in at the Window: The Man at his going to Bed put out his Lamp, but in the Morning found that the Saveall of it was taken away, and yet it was unaccountably brought into its former place. On the ſame day, the long Staff but now ſpoken of, was hang'd up by a line, and ſwung to and fro, the Man's Wife laid it in the fire, but ſhe could not hold it there, inaſmuch as it would forcibly fly out; yet after much ado with joynt ſtrength they made it to burn. A ſhingle flew from the Window, though no body near it, many ſticks came in at the ſame place, only one of theſe was ſo ſcragged that it could enter the hole but a little way, whereupon the Man puſht it out, a great Rail likewiſe was thruſt in at the Window, ſo as to break the Glaſs.

At another time an Iron Crook that was hanged on a Nail, violently flew up and down, alſo a Chair flew about, and at laſt lighted on the Table where Victuals ſtood ready for them to eat, and was likely to ſpoil all, only

by

by a nimble catching they ſaved ſome of their Meal with the loſs of the reſt, and the overturning of their Table.

People were ſometimes Barricado'd out of doors, when as yet there was no body to do it: and a Cheſt was removed from place to place, no hand touching it. Their Keys being tied together, one was taken from the reſt, & the remaining two would fly about making a loud noiſe by knocking againſt each other. But the greateſt part of this *Devils* feats were his miſchievous ones, wherein indeed he was ſometimes Antick enough too, and therein the chief ſufferers were, the Man and his Wife, and his Grand-Son. The Man eſpecially had his ſhare in theſe *Diabolical* Moleſtations. For one vvhile they could not eat their Suppers quietly, but had the Aſhes on the Hearth before their eyes thrown into their Victuals; yea, and upon their heads and Clothes, inſomuch that they were forced up into their Chamber, and yet they had no reſt there; for one of the Man's Shoes being left below, 'twas filled vvith Aſhes and Coals, and throvvn up after them. Their Light was beaten out, and they being laid in their Bed with their little Boy betvveen them, a great ſtone (from the Floor of the Loft) vveighing above three pounds vvas throvvn upon the

Man's

mans ſtomach, and he turning it down upon the floor, it was once more thrown upon him. A Box, and a Board were likewiſe thrown upon them all. And a Bag of Hops was taken out of their Cheſt, wherewith they were beaten, till ſome of the Hops were ſcattered on the floor, where the Bag was then laid, and left.

In another Evening, when they ſat by the fire, the Aſhes were ſo whirled at them, that they could neither eat their Meat, nor endure the Houſe. A Peel ſtruck the Man in the face. An Apron hanging by the fire, was flung upon it, and ſinged before they could ſnatch it off. The Man being at Prayer with his Family, a Beeſom gave him a blow on his head behind, and fell down before his face.

On another day, when they were Winnowing of Barley, ſome hard dirt was thrown in, hitting the Man on the Head, and both the Man and his Wife on the back; and when they had made themſelves clean, they eſſayed to fill their half Buſhel but the foul Corn was in ſpite of them often caſt in amongſt the clean, and the Man being divers times thus abuſed was forced to give over what he was about.

On *January* 23 (in particular) the Man had

had an iron Pin twice thrown at him, and his Inkhorn was taken away from him while he was writing, and when by all his ſeeking it he could not find it, at laſt he ſaw it drop out of the Air, down by the fire: a piece of Leather was twice thrown at him; and a ſhoe was laid upon his ſhoulder, which he catching at, was ſuddenly rapt from him. An handful of Aſhes was thrown at his face, and upon his clothes: and the ſhoe was then clapt upon his head, and upon it he clapt his hand, holding it ſo faſt, that ſomewhat unſeen pulled him with it backward on the floor.

On the next day at night, as they were going to Bed, a loſt Ladder was thrown againſt the Door, and their Light put out; and when the Man was a bed, he was beaten with an heavy pair of Leather Breeches, and pull'd by the Hair of his Head and Beard, Pinched and Scratched, and his Bed-board was taken away from him; yet more in the next night, when the Man was likewiſe a Bed; his Bed-board did riſe out of its place, notwithſtanding his putting forth all his ſtrength to keep it in; one of his Awls was brought out of the next roominto his Bed, and did prick him; the clothes wherewith he hoped to ſave his head from blows were violently pluckt from thence. Within a night

or two after, the Man and his Wife received both of them a blow upon their heads, but it was ſo dark that they could not ſee the ſtone which gave it; the Man had his Cap pulled off from his head while he ſat by the fire.

The night following, they went to bed undreſſed, becauſe of their late diſturbances, and the Man, Wife, Boy, preſently felt themſelves pricked, and upon ſearch found in the Bed a Bodkin, a knitting Needle, and two ſticks picked at both ends. He received alſo a great blow, as on his Thigh, ſo on his Face, which fetched blood: and while he was writing a Candleſtick was twice thrown at him, and a great piece of Bark fiercely ſmote him, and a pail of Water turned up without hands. On the 28 of the mentioned Moneth, frozen clods of Cow-dung were divers times thrown at the man out of the houſe in which they were; his Wife went to milk the Cow, and received a blow on her head, and ſitting down at her Milking-work had Cow-dung divers times thrown into her Pail, the Man tried to ſave the Milk, by holding a Piggin ſide-wayes under the Cowes belly, but the Dung would in for all, and the Milk was only made fit for Hogs. On that night aſhes were thrown into the porridge which they had made ready for their Supper, ſo as that they

could not eat it; Aſhes were likewiſe often thrown into the Man's Eyes, as he ſat by the fire. And an iron Hammer flying at him, gave him a great blow on his back; the Man's Wife going into the Cellar for Beer, a great iron Peel flew and fell after her through the trap-door of the Cellar; and going afterwards on the ſame Errand to the ſame place, the door ſhut down upon her, and the Table came and lay upon the door, and the man was forced to remove it e're his Wife could be releaſed from where ſhe was; on the following day while he was Writing, a diſh went out of its place, leapt into the pale, and caſt Water upon the Man, his Paper, his Table, and diſappointed his procedure in what he was about; his Cap jumpt off from his head, and on again, and the Pot-lid leapt off from the Pot into the Kettle on the fire.

February 2. While he and his Boy were eating of Cheeſe, the pieces which he cut were wreſted from them, but they were afterwards found upon the Table under an Apron, and a pair of Breeches: And alſo from the fire aroſe little ſticks and Aſhes, which flying upon the Man and his Boy, brought them into an uncomfortable pickle; But as for the Boy, which the laſt paſſage ſpoke of, there remains much to be ſaid concerning him, and

a principal ſufferer in theſe afflictions: For on the 18. of *December*, he ſitting by his Grandfather, was hurried into great motions and the Man thereupon took him, and made him ſtand between his Legs, but the Chair danced up and down, and had like to have caſt both Man and Boy into the fire: and the Child was afterwards flung about in ſuch a manner, as that they feared that his Brains would have been beaten out; and in the evening he was toſſed as afore, and the Man tried the project of holding him, but ineffectually. The Lad was ſoon put to Bed, and they preſently heard an huge noiſe, and demanded what was the matter? and he anſwered that his Bed-ſtead leaped up and down: and they (*i. e.* the Man and his Wife) went up, and at firſt found all quiet, but before they had been there long, they ſaw the Board by his Bed trembling by him, and the Bed-clothes flying off him, the latter they laid on immediately, but they were no ſooner on than off; ſo they took him out of his Bed for quietneſs.

December 29. The Boy was violently thrown to and fro, only they carried him to the houſe of a Doctor in the Town, and there he was free from diſturbances, but returning home at night, his former trouble began

gan, and the Man taking him by the hand, they were both of them almoſt tript into the fire. They put him to bed, and he was attended with the ſame iterated loſs of his clothes, ſhaking off his Bed-board, and Noiſes, that he had in his laſt conflict; they took him up, deſigning to ſit by the fire, but the doors clattered, and the Chair was thrown at him, wherefore they carried him to the Doctors houſe, and ſo for that night all was well. The next morning he came home quiet, but as they were doing ſomewhat, he cried out that he was prickt on the back, they looked, and found a three-tin'd Fork ſticking ſtrangely there; which being carried to the Doctors houſe, not only the Doctor himſelf ſaid that it was his, but alſo the Doctors Servant affirmed it was ſeen at home after the Boy was gone. The Boys vexations continuing, they left him at the Doctors, where he remained well till awhile after, and then he complained he was pricked, they looked and found an iron Spindle ſticking below his back; he complained he was pricked ſtill, they looked, and found Pins in a Paper ſticking to his skin; he once more complained of his Back, they looked, and found there a long Iron, a bowl of a Spoon, and a piece of a Panſheard. They lay down by him on the Bed, with the Light

Light burning, but he was twice thrown from them, and the ſecond time thrown quite under the Bed; in the Morning the Bed was toſſed about with ſuch a creaking noiſe, as was heard to the Neighbours; in the afternoon their knives were one after another brought, and put into his back, but pulled out by the Spectators; only one knife which was miſſing ſeemed to the ſtanders by to come out of his Mouth: he was bidden to read his Book, was taken and thrown about ſeveral times, at laſt hitting the Boys Grandmother on the head. Another time he was thruſt out of his Chair and rolled up and down with out cries, that all things were on fire; yea, he was three times very dangerouſly thrown into the fire, and preſerved by his Friends with much ado. The Boy alſo made for a long time together a noiſe like a Dog, and like an Hen with her Chickens, and could not ſpeak rationally.

Particularly, on *December* 26. He barked like a Dog, and clock't like an Hen, and after long diſtraining to ſpeak, ſaid, there's *Powel*, I am pinched; his Tongue likewiſe hung out of his mouth, ſo as that it could by no means be forced in till his Fit was over, and then he ſaid 'twas forced out by *Powel*.

He & the houſe alſo after this had reſt till the ninth of *January*: at which time becauſe of his intolerable ravings, and becauſe the Child lying between the Man and his Wife, was pulled out of Bed, and knockt ſo vehemently againſt the Bed-ſtead Boards, in a manner very perillous and amazing. In the Day time he was carried away beyond all poſſibility of their finding him. His Grandmother at laſt ſaw him creeping on one ſide, and drag'd him in, where he lay miſerable lame, but recovering his ſpeech, he ſaid, that he was carried above the Doctors. houſe, and that *Powel* carried him, and that the ſaid *Powel* had him into the Barn, throwing him againſt the Cart-wheel there, and then thruſting him out at an hole; and accordingly they found ſome of the Remainders of the Threſhed Barley which was on the Barn-floor hanging to his Clothes.

At another time he fell into a Swoon, they forced ſomewhat Refreſhing into his mouth, and it was turned out as faſt as they put it in; e're long he came to himſelf, and expreſſed ſome willingneſs to eat, but the Meat would forcibly fly out of his mouth; and when he was able to ſpeak, he ſaid *Powel* would not let him eat: Having found the Boy to be beſt at a Neighbours houſe, the

Man

Man carried him to his Daughters, three miles from his own. The Boy was growing antick as he was on the Journey, but before the end of it he made a grievous hollowing, and when he lighted, he threw a great ſtone at a Maid in the houſe, and fell on eating of Aſhes. Being at home afterwards, they had reſt awhile, but on the 19 of *January* in the Morning he ſwooned, and coming to himſelf, he roared terribly, and did eat Aſhes, Sticks, Rug-yarn. The Morning following, there was ſuch a racket with the Boy, that the Man and his Wife took him to Bed to them. A Bed-ſtaff was thereupon thrown at them, and a Chamber pot with its Contents was thrown upon them, and they were ſeverely pinched. The Man being about to riſe, his Clothes were divers times pulled from them, himſelf thruſt out of his Bed, and his Pillow thrown after him. The Lad alſo would have his clothes plucked off from him in theſe Winter Nights, and was wofully dogg'd with ſuch fruits of Deviliſh ſpite, till it pleaſed God to ſhorten the Chain of the wicked *Dæmon*.

All this while the Devil did not uſe to appear in any viſible ſhape, only they would think they had hold of the Hand that ſometimes ſcratched them; but it would give them

the

the ſlip. And once the Man was diſcernably beaten by a Fiſt, and an Hand got hold of his Wriſt which he ſaw, but could not catch; and the likeneſs of a *Blackmore* Child did appear from under the Rugg and Blanket, where the Man lay, and it would riſe up, fall down, nod & ſlip under the clothes when they endeavoured to claſp it, never ſpeaking any thing.

Neither were there many Words ſpoken by Satan all this time, only once having put out their Light, they heard a ſcraping on the Boards, and then a Piping and Drumming on them, which was followed with a Voice, ſinging *Revenge! Revenge! Sweet is Revenge!* And they being well terrified with it, called upon God; the iſſue of which was, that ſuddenly with a mournful Note, there were ſix times over uttered ſuch expreſſions as *Alas! Alas! me knock no more! me knock no more!* and now all ceaſed.

The Man does moreover affirm, that a Seaman (being a Mate of a Ship) coming often to viſit him, told him that they wronged his Wife who ſuſpected her to be guilty of Witchcraft; and that the Boy (his Grandchild) was the cauſe of this trouble; and that if he would let him have the Boy one day, he would warrant him his houſe ſhould

be

be no more troubled as it had been; to which motion he conſented. The Mate came the next day betimes, and the Boy was with him until night; after which his houſe he ſaith was not for ſome time moleſted with evil Spirits.

Thus far is the Relation concerning the *Dæmon* at *William Morſe* his Houſe in *Newbery*. The true Reaſon of theſe ſtrange diſturbances is as yet not certainly known: ſome (as has been hinted) did ſuſpect *Morſe*'s Wife to be guilty of Witchcraft.

One of the Neighbours took Apples which were brought out of that houſe and put them into the fire; upon which they ſay, their houſes were much diſturbed. Another of the Neighbours, cauſed an Horſe-ſhoe to be nailed before the doors, & as long as it remained ſo, they could not perſwade the ſuſpected perſon to go into the houſe; but when the Horſe-ſhoe was gone, ſhe preſently viſited them. I ſhall not here inlarge upon the vanity and ſuperſtition of thoſe Experiments, reſerving that for another place: All that I ſhall ſay at preſent is, that the *Dæmons* whom the blind Gentiles of old worſhipped, told their Servants, that ſuch things as theſe would very much affect them; yea, and that certain Characters, Signs and Charms would render

render their power ineffectual; and accordingly they would become ſubject, when their own directions were obeyed. It is ſport to the Devils when they ſee ſilly Men thus deluded and made fools of by them. Others were apt to think that a Seaman by ſome ſuſpected to be a Conjurer, ſet the Devil on work thus to diſquiet *Morſe*'s Family. Or it may be ſome other thing as yet kept hid in the ſecrets of providence might be the true original of all this Trouble.

A Diſturbance not much unlike to this hapned above twenty years ago, at an houſe in *Tedworth*, in the County of *Wilts* in *England*, which was by wiſe men judged to proceed from Conjuration.

'Mr. *Mompeſſon* of *Tedworth* being in 'March 1661. at *Lungerſhall*, and hearing a 'Drum beat there, he demanded of the Bai'liff of the Town what it meant, who told 'him, they had for ſome dayes been troubled 'with an idle Drummer, pretending Autho'rity, and a Paſs under the hands of ſome 'Gentlemen. Mr. *Mompeſſon* reading his 'Paſs, and knowing the hands of thoſe Gen'tlemen, whoſe Names were pretended to be 'ſubſcribed, diſcovered the Cheat, and com'manded the Vagrant to put off his Drum, 'and ordered a Conſtable to ſecure him: but 'not long after he got clear of the Conſta-

ble. In *April* following, Mr. *Mompoſſon's* houſe was much diſturbed with Knockings, and with Drummings; for an hour together a *Dæmon* would beat *Round-heads and Cuckolds*, the *Tattoo* and ſeveral other points of War as well as any Drummer. On *November* 5. The *Dæmon* made a great noiſe in the Houſe, and cauſed ſome Boards therein to move to and fro in the day time when there was an whole room full of People preſent. At his departure, he left behind him a Sulphurous ſmell, which was very offenſive. The next night, Chairs walked up and down the Room; the Childrens Shoes were hurled over their heads. The Miniſter of the Town being there, a Bedſtaff was thrown at him, and hit him on the Leg, but without the leaſt hurt. In the latter end of *December*, 1662. They heard a noiſe like the jingling of Money, the occaſion of which was thought to be, ſome words ſpoken the night before, by one in the Family; who ſaid that *Faires* uſed to leave money behind them, and they wiſhed it might be ſo now. In *January* Lights were ſeen in the Houſe, which ſeemed blue and glimmering, and cauſed a great ſtuffneſs in the eyes of them that ſaw them. One in the room (by what Authority I cannot tell) ſaid, *Satan*, if the Drummer ſet thee a work

give three knocks and no more, which was done accordingly. Once when it was very ſharp ſevere Weather, the room was ſuddenly filled with a Noiſome ſmell, and was very hot though without fire. This *Dæmon* would play ſome naſty and many ludicrous fooliſh tricks. It would empty Chamber-pots into the Beds; and fill Porringers with Aſhes. Sometimes it would not ſuffer any light to be in the room, but would carry them away up the Chimney. Mr. *Mompeſſon* coming one morning into his Stable, found his Horſe on the ground, having one of his hinder legs in his mouth, and ſo faſtened there, that it was difficult for ſeveral men with a Leaver to get it out. A Smith lodging in the Houſe, heard a noiſe in the room, as if one had been ſhoeing an Horſe, and ſomewhat come as it were with a Pincers ſnipping at the Smith's Noſe, moſt part of the night. The Drummer was under vehement ſuſpicion for a Conjurer. He was condemned to Tranſportation. All the time of his reſtraint and abſence, the Houſe was quiet. See Mr. *Glanvil's* Collection of *Modern Relations*, P. 71. *&c.*

But I proceed to give an account of ſome other things lately hapning in *New-England*, which

which were undoubtedly præternatural, and not without Diabolical operation. The laſt year did afford ſeveral Inſtances, not unlike unto thoſe which have been mentioned. For then *Nicholas Deſborough* of *Hartford* in *New-England*, was ſtrangely moleſted by ſtones, pieces of earth, cobs of Indian Corn, *&c.* falling upon and about him, which ſometimes came in through the door, ſometimes through the Window, ſometimes down the Chimney, at other times they ſeemed to fall from the floor of the Chamber, which yet was very cloſe; ſometimes he met with them in his Shop, the Yard, the Barn, and in the Field at work. In the Houſe, ſuch things hapned frequently, not only in the night but in the day time, if the Man himſelf was at home, but never when his Wife was at home alone. There was no great violence in the motion, though ſeveral perſons of the Family, and others alſo were ſtruck with the things that were thrown by an inviſible hand, yet they were not hurt thereby. Only the Man himſelf had once his Arm ſomewhat pained by a blow given him; and at another time, blood was drawn from one of his Legs by a ſcratch given it. This moleſtation began ſoon after a Controverſie aroſe between *Deſborough* and another perſon, about a Cheſt of Clothes

which

which the other ſaid that *Deſbercugh* did unrighteouſly retain: and ſo it continued for ſome Moneths (though with ſeveral intermiſſions.) In the latter end of the laſt year, when alſo the Man's Barn was burned with the Corn in it; but by what means it came to paſs is not known. Not long after, ſome to whom the matter was referred, ordered *Deſbercugh* to reſtore the Clothes to the Perſon who complained of wrong; ſince which he hath not been troubled as before. Some of the ſtones hurled were of conſiderable bigneſs; one of them weighed four pounds, but generally the ſtones were not great, but very ſmall ones. One time a piece of Clay came down the Chimney, falling on the Table which ſtood at ſome diſtance from the Chimney. The People of the Houſe threw it on the Hearth, where it lay a conſiderable time: they went to their Supper, and whileſt at their Supper, the piece of Clay was lifted up by an inviſible hand, and fell upon the Table; taking it up, they found it hot, having lain ſo long before the fire, as to cauſe it to be hot.

Another Providence no leſs Remarkable than this laſt mentioned, hapned at *Portſmouth* in *New-England*, about the ſame time: concerning

cerning which I have received the following account from a Worthy hand.

'On *June* 11. 1682. Being the Lords Day, 'at night ſhowers of ſtones were thrown 'both againſt the ſides and roof of the houſe 'of *George Walton*: ſome of the People went 'abroad, found the Gate at ſome diſtance 'from the houſe, wrung off the Hinges, and 'ſtones came thick about them: ſometimes 'falling down by them, ſometimes touching 'them without any hurt done to them, though 'they ſeemed to come with great force, yet 'did no more but ſoftly touch them; Stones 'flying about the room the Doors being ſhut. 'The Glaſs-Windows ſhattered to pieces by 'ſtones that ſeemed to come not from with-'out but within; the Lead of the Glaſs 'Caſements, Window-Bars, *&c.* being dri-'ven forcibly outwards, and ſo ſtanding bent. 'While the Secretary was walking in the 'room a great Hammer came bruſling along 'againſt the Chamber floor that was over his 'head, and fell down by him. A Candle-'ſtick beaten off the Table. They took up 'nine of the ſtones and marked them, and 'laid them on the Table, ſome of them being 'as hot as if they came out of the fire; but 'ſome of thoſe mark't ſtones were found 'flying about again. In this manner, about

'four hours ſpace that night: The Secretary 'then went to bed, but a ſtone came and 'broke up his Chamber-door, being put to '(not lockt) a Brick was ſent upon the like 'Errand. The aboveſaid Stone the Secreta-'ry lockt up in his Chamber, but it was fet-'ched out, and carried with great noiſe into 'the next Chamber. The Spit was carried 'up Chimney, and came down with the point 'forward, and ſtuck in the Back-log, and be-'ing removed by one of the Company to 'one ſide of the Chimney, was by an 'unſeen hand thrown out at Window. This 'trade was driven on the next day, and ſo 'from Day to Day, novv and then there 'would be ſome intermiſſion, and then to it 'again. The ſtones vvere moſt frequent 'vvhere the Maſter of the houſe vvas, vvhe-'ther in the Field or Barn, *&c.* A black 'Cat vvas ſeen once vvhile the Stones came, 'and vvas ſhot at, but ſhe vvas too nimble for 'them. Some of the Family ſay, that they 'once ſavv the appearance of an hand put 'forth at the Hall Windovv, throvving ſtones 'tovvards the Entry, though there vvas no 'body in the Hall the vvhile: ſometimes a 'diſmal hollovv vvhiſtling vvould be heard; 'ſometimes the noiſe of the trotting of an 'horſe, and ſnorting, but nothing ſeen. The

'Man

'Man went up the great Bay in his Boat to 'a Farm he had there, and while haling 'Wood or Timber to the Boat he was di- 'ſturbed by the Stones as before at home. He 'carried a ſtirrup iron from the houſe down 'to the Boat, and there left it; but while he 'was going up to the houſe, the iron came 'jingling after him through the Woods, and 'returned to the houſe, and ſo again, and at 'laſt went away, and was heard of no more. 'Their Anchor leapt over-board ſeveral times 'as they were going home and ſtopt the boat. 'A Cheeſe hath been taken out of the Preſs 'and crumbled all over the floor. A piece 'of Iron with which they weighed up the 'Cheeſe-preſs ſtuck into the Wall, and a 'Kittle hung up thereon. Several Cocks of 'Engliſh-hay mowed near the houſe, were ta- 'ken and hung upon Trees; and ſome made 'into ſmall whiſps, and put all up and down 'the Kitchin, *Cum multis aliis*, &c. After 'this manner, have they been treated ever 'ſince at times; it were endleſs to particu- 'larize. Of late they thought the bitterneſs 'of Death had been paſt, being quiet for 'ſundry dayes and nights: but laſt week we 'ſome Returnings again; and this week '(*Aug.* 2. 1682.) as bad or worſe than ever. 'The Man is ſorely hurt with ſome of the

'Stones that came on him, and like to feel 'the effects of them for many dayes. Thus far is that Relation.

I am moreover informed, that the *Dæmon* was quiet all the laſt Winter, but in the Spring he began to play ſome ludicrous tricks, carrying away ſome Axes that were locked up ſafe. This laſt Summer he has not made ſuch diſturbances as formerly. But of this no more at preſent.

There have been ſtrange and true Reports concerning a Woman now living near the *Salmon Falls* in *Barwick* (formerly called *Kittery*) unto whom Evil Spirits have ſometimes viſibly appeared; and ſhe has ſometimes been ſorely tormented by inviſible hands: Concerning all which, an Intelligent Perſon has ſent me the following Narrative.

A Brief Narrative of ſundry Apparitions of Satan unto and Aſſaults at ſundry times and places upon the Perſon of Mary *the Wife of* Antonio Hortado, *dwelling near the* Salmon Falls: *Taken from her own mouth,* Aug. 13. 1683.

'In *June* 1682. (the day forgotten) at 'Evening, the ſaid *Mary* heard a voice at the 'door

'door of her Dwelling, saying, *What do you*
'*here?* about an hour after, standing at the
'Door of her House, she had a blow on her
'Eye that settled her head near to the Door-
'post, and two or three dayes after, a Stone,
'as she judged about half a pound or a pound
'weight was thrown along the house within
'into the Chimney, and going to take it up
'it was gone; all the Family was in the house,
'and no hand appearing which might be in-
'strumental in throwing the stone. About
'two hours after, a Frying-pan then hang-
'ing in the Chimney was heard to ring so
'loud, that not only those in the house heard
'it, but others also that lived on the other
'side of the River near an hundred Rods
'distant or more. Whereupon the said *Ma-*
'*ry* and her Husband going in a *Cannoo* over
'the River, they saw like the head of a man
'new-shorn, and the tail of a white Cat a-
'bout two or three foot distance from each o-
'ther, swimming over before the *Cannoo*, but
'no body appeared to joyn head and tail to-
'gether; and they returning over the River
'in less than an hours time, the said *Appari-*
'*tion* followed their *Cannoo* back again, but
'disappeared at Landing. A day or two
'after, the said *Mary* was stricken on her
'head (as she judged) with a stone, which

'cauſed a Swelling and much ſoreneſs on her 'head, being then in the yard by her houſe, 'and ſhe preſently entring into her houſe 'was bitten on both Arms black and blue, and 'one of her Breaſts ſcratched; the impreſſi-'ons of the Teeth being like Mans Teeth, 'were plainly ſeen by many: Whereupon 'deſerting their Houſe to ſojourn at a Neigh-'bours on the other ſide of the River, there 'appeared to ſaid *Mary* in the houſe of her 'ſojourning, a Woman clothed with a green 'Safeguard, a ſhort blue Cloak, and a white 'Cap, making a profer to ſtrike her with a 'Fire-brand, but ſtruck her not. The Day 'following the ſame ſhape appeared again to 'her, but now arrayed with a gray Gown, 'white Apron, and white Head-clothes, in 'appearance laughing ſeveral times, but no 'voice heard. Since when ſaid *Mary* has 'been freed from thoſe Satanical Moleſta-'tions.

'But the ſaid *Antonio* being returned in '*March* laſt with his Family, to dwell again 'in his own houſe, and on his entrance there, 'hearing the noiſe of a Man walking in his 'Chamber, and ſeeing the boards buckle un-'der his feet as he walked, though no man 'to be ſeen in the Chamber (for they went 'on purpoſe to look) he returned with his

'Family

'Family to dwell on the other ſide of the Ri-
'ver; yet planting his Ground though he
'forſook his Houſe, he hath had five Rods of
'good Log-fence thrown down at once,
'the feeting of Neat Cattle plainly to be
'ſeen almoſt between every Row of Corn
'in the Field yet no Cattle ſeen there, nor
'any damage done to his Corn, not ſo much
'as any of the Leaves of the Corn cropt.

Thus far is that Narrative,

I am further informed, that ſome (who ſhould have been wiſer) adviſed the poor Woman to ſtick the Houſe round with Bayes, as an effectual preſervative againſt the power of Evil Spirits. This Counſel was followed. And as long as the Bayes continued green, ſhe had quiet; but when they began to wither, they were all by an unſeen hand carried away, and the Woman again tormented.

It is obſervable, that at the ſame time three Houſes in three ſeveral Towns ſhould be moleſted by *Dæmons*, as has now been related.

CHAP.

CHAP. VI.

That there are Dæmons. *And Poſſeſſed Perſons. Signs of ſuch. Some Mad Men are really Poſſeſſed. Notwithſtanding many Fabulous Stories about Witchcrafts. That there are Witches proved by three Arguments. That Houſes are ſometimes troubled by Evil Spirits. Witchcraft often the cauſe of it. Sometimes by the Devil without Witchcraft; ordered by providence as puniſhment for Sin. The diſturbance in* Waltons *Houſe further conſidered, with a parallel Story. That the things related in the preceding Chapter were undoubtedly Præternatural and Diabolical.*

THe *Sadduces* of thoſe dayes being like unto *Avicenna*, and *Averroes*, and other Atheiſtical Philoſophers in former times; ſay that there are no Spirits, and that all Stories concerning them are either Fabulous or to be aſcribed unto natural cauſes. Amongſt many others, the Learned *Voetius* (*in diſp. de operationibus Dæmonum*) has ſufficiently refuted them. And as the experience of other ages and places of the World; ſo the things which divine providence hath permitted and ordered to come to paſs amongſt our ſelves

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(if the Scriptures were ſilent) make it manifeſt beyond all contradiction, that there are Devils infeſting this lower World. Moſt true it is, that Satan and all his wicked Angels are limited by the providence of God: ſo as that they cannot hurt any Man or Creature, much leſs any Servant of his, without a Commiſſion from him, whoſe Kingdom is over all. It is a memorable Paſſage, which *Chytræus* relateth concerning *Luther*, that when he was ſought after by his Popiſh and Implacable Enemies (being then hid by the Duke of *Saxony*) they conſulted with Magicians that ſo they might find where *Luther* abſconded, but the Wizzards confeſſed they could not diſcover him. Undoubtedly the Devils knew where *Luther* hid himſelf; only God would not ſuffer them to reveal it. Nevertheleſs, the Lord doth for wiſe and holy ends, ſometimes lengthen the Chain which the infernal Lions are bound faſt in. And as there are many tremendous Inſtances confirming the Truth hereof, ſo that of Satan's taking bodily poſſeſſion of Men, is none of the leaſt. Sometimes indeed it is very hard to diſcern between natural Diſeaſes and Satanical Poſſeſſions; ſo as that perſons really poſſeſſed have been thought to be only moleſted with ſome natural Diſeaſe, without any

ſpecial

ſpecial finger of the Evil Spirit therein. *Fernelius* (*de abditis rerum cauſis*, Lib. 2. Cap. 16.) ſpeaketh of a certain young Gentleman, that was taken with ſtrange Convulſions, which did ſurprize him at leaſt ten times in a day. In his Fits he had the uſe of his Speech and Reaſon free. Otherwiſe his Diſeaſe would have been judged no other than an ordinary *Epilepſy*. Much means was uſed by skilful Phyſitians for his relief, but without ſucceſs for three Moneths together; when all on a ſudden, a *Dæmon* began to ſpeak out of the miſerable Patient; and that with not only Latin but Greek Sentences, which the afflicted party himſelf had no knowledge of; and the *Dæmon* diſcovered many ſecrets both of the Phyſitians and of other perſons that attended, deriding them for their vain attempts to cure a Man whom he had the poſſeſſion of. There are ſundry Authors (in ſpecial *Balduinus* in his Caſes of Conſcience, and *Darrel* in his Hiſtory of the ſeven poſſeſſed perſons in *Lancaſhire*) who have endeavoured to deſcribe and characteriſe poſſeſſed perſons. And ſuch particulars as theſe following are by them mentioned as ſigns of Poſſeſſion.

1. If the party concerned ſhall reveal ſecret things, either paſt or future, which without ſuper-

ſupernatural Aſſiſtance could not be known, it argueth Poſſeſſion.

2. If he does ſpeak with ſtrange Languages, or diſcover skill in Arts and Sciences never learned by him.

3. If he can bear burthens, and do things which are beyond humane ſtrength.

4. Uttering words without making uſe of the Organs of ſpeech, when perſons ſhall be heard ſpeaking, and yet neither their Lips nor Tongues have any motion, tis a ſign that an evil ſpirit ſpeaketh in them.

5. When the Body is become inflexible.

6. When the Belly is on a ſudden puft up, and inſtantly flat again.

Theſe are thought to be certain Arguments of an *Energumenical* perſon. Some other ſigns are mentioned by *Thyræus* (*de obſeſſis* Part 2. Cap.25,26.)

There are who conceive (and that as they ſuppoſe upon Scripture grounds:) that Men may poſſibly be *Dæmoniacal*, when none of thoſe mentioned particulars can be affirmed of them. The Excellently learned and judicious Mr. *Mede*, is of Opinion, that the *Dæmoniacks* whom we read ſo frequently of in the *New-Teſtament*, were the ſame with *Epilepticks*, *Lunaticks*, and *Mad Men*. The *Turks* at this day have their *Mad men* in great veneration

ration, ſuppoſing them to be acted by a ſpirit, but they (in that being themſelves mad) take it to be a good when as 'tis an evil ſpirit that does operate in ſuch perſons. And that the *Jews* of old did look upon *Maniacks* to be poſſeſſed with an evil Spirit, is evident from that expreſſion of theirs, *Joh.*10.20. *He hath a Devil and is Mad.* Moreover, we read of one, *Mat.* 17.15. *that was Lunatick, and did oft fall into the fire, and oft into the water.* Now that this *Lunatick* perſon was a *Dæmoniack* is clear from *ver.*18. where tis ſaid, that *Jeſus rebuked the Devil and he departed out of him.* And of the ſame perſon tis ſaid, in *Luk.*9.39 *A Spirit taketh him and teareth him.* So *Beza* and *Heinſius*, in *Mat.*8.16. & 17.15. It has been commonly ſaid that in Chriſts time more perſons were poſſeſſed with evil Spirits than ever was known before or ſince; but if that were ſo, the *Jews*, and probably ſome *Hiſtorians* would have noted it as a thing ſtrange and extraordinary; whenas we read of no ſuch obſervation to be made on thoſe times. And ſaith Mr. *Mede*, (in his Diſcourſe on *John* 10.20.) *If thoſe poſſeſſed Perſons were not ſuch as we now adayes conceive to be no other than Mad men, the World muſt be ſuppoſed to be well rid of Devils, which for my part I believe it is not.* There is in ſpecial, a ſort of Melancholy mad-

madneſs, which is called *Lycanthropia*, or *Lupina Inſania*, h. e. When Men imagine themſelves to be turned into Wolves or other Beaſts. *Hippocrates* relates concerning the Daughters of King *Prætus*, that they thought themſelves Kine. *Wierus* (*de præſtigiis Dæmonum*, L. 3. C. 21.) ſpeaketh of one in *Padua*, that would not believe to the contrary but that he was a Wolf: and of a *Spaniard*, who thought himſelf a Bear. *Euwichius* (and from him *Horeſtus*) writeth of a Man that was found in a Barn under the Hay, howling and ſaying he was a Wolf. The fooliſh Ruſticks, who ſurprized him, began to flay him, that ſo they might ſee if he had not hair growing on the inſide of his skin.. *Foreſtus* has many inſtances to this purpoſe. *Heurnius* ſaith, that it is a Diſeaſe frequent in *Bohemia* and *Hungaria*. No doubt but this Diſeaſe gave occaſion to *Pliny*'s Aſſertion, that ſome Men in his time were turned into Wolves, and from Wolves into Men again. Hence was *Ovid*'s Fable of *Lycaon*, and the Tale of *Pauſanias*, being ten years a Wolf, and then a Man again. He that would ſee more inſtances, may read *Auſtin de civ. Dei.* L. 18. C. 5. *Burton* of Melancholly. *Pag.* 9. They that are ſubject unto this Malady, for the moſt part ly hid all the day, and go abroad

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In the night, barking and howling at Graves and in Deſarts. We may ſuppoſe that *Nebuchadnezzar* was troubled with this Diſeaſe. And that ſuch perſons are moleſted with a *Dæmon* is evident from *Luk* 8.27. with *Mark.* 5. 3, 4. The poſſeſſed perſon there ſpoken of was *Lycanthropos.*

There are that acknowledge the exiſtence of Spirits, and that the Bodies of men are ſometimes really poſſeſſed thereby; who nevertheleſs will not believe there are any ſuch woful creatures *in rerum naturâ*, as Witches, or perſons confœderate with the Devil. I have read of a famous Wizard, whoſe Name was *William de Lure*, that after he had laboured much in oppoſing their Opinion, who think that there are Men on Earth joyned in an explicit confœderacy with the fiends of Hell, was himſelf convicted and condemned for that crime which he deſigned to make the World believe that no Man was or could be guilty of. I ſhall not ſuſpect all thoſe as guilty of Witchcraft, nor yet of Hereſie, who call the received Opinion about Witches into queſtion. There are four or five *Engliſh* Writers, *viz.* Mr. *Scot*, *Ady*, and of late *Wagſtaff* and *Webſter*, and another Anonymous Author; who do with great vehemence

vehemence affirm that never any did maintain that familiarity with the evil Spirits, which is commonly believed. *Wierus* (otherwiſe a judicious Author) conceiveth that all thoſe things ſuppoſed to be done by Witches are done by the evil Spirits themſelves, without any confœderates. But he is ſufficiently refuted by *Binsfieldius*, *Bodinus*, *Sennertus*, and others. True it is, that many things have been looked upon as proceding from Witchcraft, when it has not been ſo. The Sympathies and Antipathies of Nature have ſometimes been eſteemed the effects of Witchcraft. A Sympathetical Powder, made without any Magical Ceremonies has done ſtrange things, ſo as that the Artiſt which uſed it, has upon that account been ſuſpected of Witchcraft. A Man may eaſily by ſuch natural Magick, as is deſcribed by *Porta*, and by *Weckerus de ſecretis* make the ignorant believe he is a Wizard. It is alſo true, that the World is full of Fabulous Stories concerning ſome kind of Familiarities with the Devil, and things done by his help, which are beyond the power of Creatures to accompliſh. What Fables are there concerning *Incubi* and *Succubæ*, and of Men begotten by *Dæmons*? No doubt but the Devil may delude the fancy that one of his Vaſſals ſhall think (as the

Witch

Witch at *Hartford* did) that he has carnal and curſed Communion with them, beyond what is real. Nor is it impoſſible for him to aſſume a dead Body, or to form a lifeleſs one out of the Elements, and therewith to make his Witches become guilty of *Sodomy*. *Auſtin* ſaith, they are impudent who deny this. But to imagine that Spirits ſhall really generate Bodies, is irrational. I am not ignorant, that that there have been Men in the World (more than one or two) pretended to be thus begotten and born. Thus doth *Niderius* affirm concerning all the old Inhabitants of the Iſle of *Cyprus*. The like has been reported concerning *Arcturus*, and concerning our *Britiſh Merlin*. Yea, the *Gentiles* believed that *Homer*, *Æneas*, *Hercules*, and others were begotten by *Dæmons*; whom thereupon they eſteemed as *Semidei*. And *Olympias* the Mother of *Alexander* the Great, ſuppoſed her ſelf to be with Child by *Jupiter Hammon*. When her Husband King *Philip* of *Macedon* was abſent from her, *Nectanebus* (an *Egyptian* Prince and a great *Magician*) ſent her word that *Jupiter* would embrace her, and that he would come to her ſuch a night in the form of a Dragon; at the time appointed *Nectanebus* himſelf by his Magical impoſtures made *Olympias* believe that a Dragon was

was in the room, and ſo did himſelf do that which the deluded Queen thought *Jupiter* had done. I doubt not but that *Merlin* and others imagined to come into the World not in the uſual way, were the Sons of *Dæmons* juſt as *Alexander* was. It has been a received maxim, that though the Devil may by his Art produce Inſects and Vermin (to the generation whereof a ſeminal vertue is not alwayes neceſſary) yet he cannot bring forth a *perfect animal*. How then is it conſiſtent with reaſon, that he ſhould produce a real Man, who is of all *Animals* the moſt perfect, and noble? It is alſo extreamly Fabulous, that Witches can transform themſelves or others into another ſort of Creatures, *e. g.* into Horſes, Wolves, Cats, Mice, *&c. Carminibus Circe ſocios mutavit Ulyſſis.* A blind Heatheniſh phanſie: And yet Stories of this nature have been generally believed; and I have not without wonderment ſeen grave Authors relating them, as if the things had been really ſo. But it is beyond the power of all the Devils in Hell to cauſe ſuch a tranſformation; they can no more do it than they can be the Authors of a true Miracle (ſee *Horſtius* Inſt. Med. Diſp. 3. Exercit. 9. Queſt. 9.) Though I deny not but that the Devil may ſo impoſe upon the imagination of Witches

as to make them believe that they are transmuted into Beasts. *Sennertus* (in *Pract. Med. L. 6. Part 9. Cap. 5.*) reports that a Noble Person, and one worthy of credit, gave him an account of a strange passage to this purpose, which himself was particularly acquainted with. The Story is this;

A certain Woman, being in Prison on suspicion for Witchcraft; pretending to be able to turn her self into a Wolf, the Magistrate before whom she was brought promised her, that she should not be put to death, in case she would then in his presence so transform her self. Which she readily consented unto. Accordingly she anointed her head, neck and arm-pits; immediately upon which she fell into a most profound sleep, for three hours; after which she suddenly rose up, declaring that she had been turned into a Wolf, and been at a place some miles distant, and there killed first a Sheep, and then a Cow; the Magistrate presently sent to the place; and found that first a sheep and then a Cow had there been killed. *Wierus* and *Baptista Porta* have divers Stories to the same purpose. It is then evident, that the Devil himself did that mischief, and in the mean time the Witches who were cast into so profound a sleep by him, as that they could not by any noises

or

or blows be awakened, had their Phanſies impoſed upon by Dreams and Deluſions according to the pleaſure of their Maſter Satan. It muſt moreover, be ſadly confeſſed, that many innocent perſons have been put to death under the notion of Witch-craft, whereby much innocent blood hath been ſhed. Eſpecially it hath been ſo in Popiſh times and places. Superſtitious and Magical wayes of trying Witches have been a bloody cauſe of thoſe Murders. Sometimes Perſons have been tried for Witch-craft by hot, ſometimes by cold water (of which more in the eighth Chapter of this Eſſay) ſometimes by pricking them; ſometimes by ſticking Awls under their Seats, ſometimes by their ability, or otherwiſe to repeat the *Lords Prayer.*

An *Iriſh* Witch which was tried at *Toughall, Sept.* 11. 1661. being by the Court put upon repeating the fifth Petition, alwayes left out the words *Forgive us our Treſpaſſes.* Another Witch tried at *Taunton* 1663. could not repeat the laſt Petition, but though ſhe was directed to ſay it after one that repeated it diſtinctly, would ſay *Lead us into Temptation*, and could never repeat it right, though ſhe tried to do it half a ſcore times. But Judge

Archer did wiſely admoniſh the Jury, that they were not in the leaſt meaſure to guid their Verdict by that, ſince it was no legal evidence. The Author of the Advertiſement to Mr. *Glanvil's* Relations (*P.*171.) ſaith that his curioſity led him to examine certain Witches at the Caſtle in *Cambridge*, and that the moſt notorious Witch of them all pleaded that ſhe was no Witch, becauſe ſhe was able to ſay the *Lords Prayer and the Creed*, and though ſhe was out in repeating the *Creed*, ſhe ſaid the *Lords Prayer* right. But from ſuch conſiderations as thoſe which have been mentioned, *Wierus* and ſome others not Atheiſts but perſons of worth, have εξ αμετριας ανθολκης run into an extream on the other hand, ſo as to queſtion whether there were any perſons really confœderate with the infernal ſpirits. Nevertheleſs, that there have been ſuch, the following Arguments do manifeſt.

1. The Argument by many inſiſted on from the Scriptures is irrefragable. Therein Witch-crafts are forbidden. And we often read in the Scripture of Metaphorical Bewitchings, *Nahum* 3.4. *Gal.* 3. 1. which Similitudes are undoubtedly taken from things that have a real exiſtence *in rerum natura*. Yea, the Scripture makes particular mention of many that uſed thoſe curſed Arts and Fami-

miliarities with the Devil, *e. g. Jannes*, and *Jambres*, *Balaam*, *Manaſſeh*, *Simon*, *Elymas*. Nor is the Relation which the Scripture giveth of *the Witch of Endor*, and the reaſons from thence deduced, to prove the being of Witches, ſufficiently confuted by any of our late Witch-Advocates. Though (as one ſpeaketh) ſome men to elude the Argument from that inſtance, *play more Hocus-Pocus tricks in the Explication of that paſſage than the Witch her ſelf did in the raiſing deceaſed Samuel.* It is a poor evaſion in thoſe who think to eſcape the dint of this Argument, by pretending that the Witches and Familiar Spirits ſpoken of in the Scripture, were only *Juglers*, or men that by *Legerdemain* would do ſtrange feats of activity. The Divine Law requires that ſuch Witches ſhould be cut off by the Sword of Juſtice; which may not be affirmed of every one that ſhall without any confœderacy with the Devil play tricks of *Legerdemain.*

2. Experience has too often made it manifeſt that there are ſuch in the World as hold a co reſpondence with Hell. There have bin known Wizards; yea ſuch as have taught others what Ceremonies they are to uſe in maintaining communion with Devils. *Trithemius* his Book *de ſeptem Intelligentiis*, and

Cornelius Agrippa's Books of occult Philoſophy, wherein too much of theſe nefandous abominations is deſcribed, are frequently in the hands of men. Several other Books there are extant, which do profeſſedly teach the way of Familiarity with *Dæmons*. The Titles whereof, as alſo the Names of the Authors that have publiſhed them, I deſignedly forbear to mention, leſt haply any one into whoſe hands this Diſcourſe may come, ſhould out of wicked curioſity ſeek after them to the ruine of his ſoul. There are famous Hiſtories of ſeveral, who had their *Paredri* or Familiar Spirits, ſome in one likeneſs, ſome in another, conſtantly attending them. Thus had *Apollonius Thyanæus* of old. And of later times *Mich. Scot*, and *Joſephus Niger*. Likewiſe *Cardanus* (*de ſubtilitate*, Lib. 19. *P.* 963.) writeth, that his own Father had ſuch a Familiar for thirty years together. So had *Chriſtopher Waganeer* a Familiar in the form of an Ape for ſeven years attending him; ſo had *Folpardus*, which two were at laſt carried away Body and Soul by the Devil; unto whoſe ſervice they had devoted their lives. There is alſo a true (as well as a Romantick) Story of *Fauſtus*. The excellent *Camerarius* in his *Horæ ſubſecivæ* Cent. 1. Cap. 70. relateth ſtrange things of him, which he received

ved from thoſe who knew *Fauſtus*, and were Ey-witneſſes of his Magical and Diabolical Impoſtures: He alſo had a familiar Devil in form of a Monk accompanying of him for the ſpace of twenty four years. *Houſdorfius*, and *Lonicer* ad 2 Præc. P. 167. ſpeak of *Fauſtus*. *Melanc̃thon* declares that he knew the Man: ſo that *Naudeus* is to be convinced of vanity, in denying that ever there was ſuch a Perſon in the World. In a word, it is a thing known, that there have been Men who would diſcourſe in Languages, and reaſon notably about Sciences which they never learned; who have revealed Secrets, diſcovered hidden Treaſures, told whither ſtolen Goods have been conveyed, and by whom; and that have cauſed Bruit Creatures, nay Statues or Images to ſpeak, and give rational Anſwers. The *Jews Teraphims* oftentimes did ſo: *vide R. Sol. Jarchi in* Hoſ. 3. 4. *Selden de diis ſyriis. Part* 1. *Cap.* 2. *Thom. contra gentes Lib.* 3. *Cap.* 104. Such things as theſe cannot be done by the help of meer natural cauſes. It muſt needs be then, that the practiſers of them are in confœderacy with Satan.

3. There have been many in the World, who have upon conviction confeſſed themſelves guilty of Familiarity with the Devil. A multitude of Inſtances this way are men-

tioned by *Bodinus*, *Codronchus*, *Delrio*, *Jacquerius*, *Remigius*, and others. Some in this Countrey have affirmed, that they knew a Man in another part of the World, above fifty years ago, who having an ambitious deſire to be thought a wiſe man; whileſt he was tormented with the Itch of his wicked Ambition, the Devil came to him, with promiſes that he ſhould quickly be in great reputation for his wiſdom, in caſe he would make a covenant with him; the conditions whereof were, that when Men came to him for his counſel, he ſhould labour to perſwade them that there is no God, nor Devil, nor Heaven, nor Hell; and that ſuch a term of years being expired, the Devil ſhould have his Soul. The Articles were conſented to. The Man continuing after this to be of a very civil Converſation, doing hurt to none, but good to many; and by degrees began to have a Name to be a perſon of extraordinary ſagacity, and was ſought unto far and near for counſel, his Words being eſteemed Oracles by the vulgar. And he did according to his Covenant upon all occaſions ſecretly diſſeminate Principles of Atheiſm, not being ſuſpected for a Wizard. But a few weeks before the time indented with the Devil was fulfilled; inexpreſſible horror of Conſcience ſurprized him,

ſo

ſo that he revealed the ſecret tranſactions which had paſſed betwixt himſelf and the Devil. He would ſometimes, with hideous roarings tell thoſe that came to viſit him, that now he knew that there was a God and a Devil, and an Heaven, and an Hell. So did he die a miſerable ſpectacle of the righteous and fearful judgement of God. And every Age does produce new Examples of thoſe that have by their own confeſſion made the like curſed Covenants with the Prince of Darkneſs.

In the Year 1664, Several who were Indicted at the Aſſizes held at *Taunton* in *Somerſetſhire*, confeſſed that they had made an Explicit League with the Devil, and that he did Baptiſe Pictures of Wax with Oyl, giving them the Names of thoſe perſons they did intend miſchief unto.

Anno. 1678. One *John Stuart*, and his Siſter *Annabil Stuart*, at the Aſſizes held at *Payſley* in *Scotland*, confeſſed that they had been in confœderacy with the Devil; and that they had made an Image of Wax, calling it by the name of Sr. *George Maxwel*, ſticking Pins in the ſides and on the breaſt of it. Such an Image with pins in it, was really found in the Witches Houſes; and upon the removal of it, the pins being taken out,

Sir

Sir *George* had immediate eaſe, and recovered his health.

There is lately publiſhed (by Dr. *Horneck*) the Hiſtory of the Witches in *Sweden*, by whoſe means that Kingdom was fearfully plagued: upon Examination they confeſſed their crime, & were executed in the year 1670.

And no longer ſince than the laſt year, *viz.* on *Aug.* 25. 1682. three women who were executed at *Exon* in *Devonſhire*, all of them confeſſed that they had had converſes and familiarities with the Devil.

But the Inſtance of the Witch Executed in *Hartford*, here in *New-England* (of which the preceding Chapter giveth an account) conſidering the circumſtances of that Confeſſion, is as convictive a proof as moſt ſingle examples that I have met with. It is a vain thing, for the Patrons of Witches to think that they can *Sham* off this Argument, by ſuggeſting that theſe Confeſſions did proceed from the deluded imaginations of Mad and Melancholly perſons. Some of them were as free from diſtemperature in their Brains, as their Neighbours. That divers Executed for Witches have acknowledged things againſt themſelves which were never ſo, I neither doubt or deny. And that a deluded Phanſie may cauſe perſons verily to think

think they have ſeen and done theſe things which never had any Exiſtence, except in their own Imaginations is indiſputable. I fully concur with a paſſage which I find, in Worthy Dr. *Owen*'s late excellent Diſcourſe about the work of the Spirit in Prayer (*Page* 202.) where he has theſe words: *We find by experience that ſome have had their Imaginations ſo fixed on things evil and noxious by ſatanical Deluſions, that they have confeſſed againſt themſelves things and crimes that have rendred them obnoxious to Capital Puniſhment, whereof they were never really and actually guilty.* This notwithſtanding, that Perſons whoſe Judgement and Reaſon has been free from diſturbance by any Diſeaſe, ſhould not only voluntarily acknowledge their being in curſed Familiarities with Satan, but mention the particular circumſtances of thoſe Tranſactions, and give ocular demonſtration of the truth of what they ſay, by diſcovering the *Stigmata* made upon their bodies, by the Devils hand: and that when more than one or two have been examined apart, they ſhould agree in the circumſtances of their Relations, and yet that all this ſhould be the meer effect of Melancholly or Phrenſie, cannot without offering violence to Reaſon and common Senſe be imagined. And as there are Witches

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ſo many times they are the cauſes of thoſe ſtrange diſturbances which are in houſes haunted by Evil Spirits, ſuch as thoſe mentioned in the former Chapter. Inſtances concerning this may be ſeen in Mr. *Glanvils Collections*, together with the continuation thereof; publiſhed the laſt year by the Learned Dr. *Henry More*. Sometimes providence permits the Devil himſelf (without the uſe of Inſtruments) to moleſt the houſes of ſome as a puniſhment for ſin committed. Moſt commonly either for the ſin of Murder. *Plutarch* writes that the Houſe of *Puſanias* was haunted by an evil ſpirit after he had Murdered his Wife. Many like Inſtances have been reported and recorded by credible Authors. Or elſe for the ſin of Theft. As for *Walton* the Quaker of *Portſmouth*, whoſe Houſe has been ſo ſtrangely troubled, he ſuſpects that one of his Neighbours has cauſed it by witchcraft, ſhe (being a Widow-woman) chargeth him with injuſtice in detaining ſome Land from her. It is none of my work to reflect upon the Man, nor will I do it; only if there be any late or old guilt upon his Conſcience it concerns him by Confeſſion and Repentance to give Glory to that God, who is able in ſtrange wayes to diſcover the ſins of Men. I ſhall here take occaſion to commemorate

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an alike notable ſcene of Providence, which was taken notice of in another part of the World *ſcil.* at *Brightling* in *Suſſex* in *England*: The Miniſter in that Town (*viz.* Mr. *Joſeph Bennet*) has given a faithful account of that ſtrange Providence, which is publiſhed by Mr. *Clark* in his Examples, *Vol.* 2. *Page* 593, *&c.* I ſhall relate it in his Words, thus he writeth concerning it:

'*Anno Chriſti* 1659. There was at *Brightling* an amazing Providence, containing many ſtrange paſſages. A wonderful hand of God, by what Inſtrument or Inſtruments ſoever; which was, a fire ſtrangely kindled, which burnt down a Mans houſe, and afterwards kindled in another, to which the mans Goods were carried, and to which, himſelf, and his Wife, and his Servant Girl were removed; and ſeveral things were thrown by an inviſible hand, powerfully convincing, and thereby diſcovering the Hypocriſie and Theft of the Man, and for a warning to others to take heed of the like.

'*November* 7. In the Evening. The fire firſt kindled in this Man's Milk-houſe, and *November* 9. there was duſt thrown upon this Man and his Wife, as they lay in Bed together, and there was knocking ſeveral times

'times and the ſame morning divers things 'were thrown about, and the Fire again 'kindled in the Milk-houſe, which was yet 'put out by the Woman her ſelf; then it 'kindled in the Eves of the houſe, in the 'Thatch, which was put out by a Man which 'was their next Neighbour. That night as 'the Man had a pot of Beer in his hand, a 'ſtone fell into the Pot: then did he ſet 'down the pot upon the Table. When ſome 'Men came to be with them that night, they 'were ſpeaking how convenient it would be 'to have a Tub filled with Water, to ſtand 'ready, in eaſe they ſhould have occaſion to 'uſe it, and as they were going out of the 'door to prepare it, the fire again kindled in 'the Milk-houſe, and ſuddenly the whole 'houſe was on fire, but moſt of the Goods 'and Houſhold-ſtuff were carried out and 'preſerved: The fire was a ſtrange fire, ve-'ry white, and not ſinging their hands when 'they pulled the things out of it.

'The next day the Houſhold-ſtuff was 'carried to another houſe, wherein was a 'Family: but thoſe were to be in one 'end of the Houſe, and the other, in the o-'ther end. But before the Man and his 'Wife went to Bed, there was duſt thrown 'upon them, which ſo troubled them, that

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'the Man having another Man with them, 'and a Candle and Lanthorn in his hand, 'came up to me (ſaith my Author) who 'was in Bed, and aſleep, but when I was a-'wakened, I heard him ſay, *The hand of God 'ſtill purſues me,* and ſo he intreated me to go 'down with him, and accordingly I and my 'Brother went down, where we found them 'in the houſe, greatly troubled by reaſon of 'things that were thrown about, and ſome 'things were thrown preſently after we came 'in. Hereupon we went to Prayer, and as 'I was kneeling down, duſt was thrown up-'on me, but afterwards all was quiet, ſo long 'as we were at Prayer. When we aroſe 'from Prayer, I applied my ſelf to the read-'ing of a portion of Scripture, which was '*Pſal.*91. The Man ſtanding by me, and 'holding the Candle, but preſently ſome-'thing did beat out the Light; whereupon 'the Man ſaid, *That ſome body elſe muſt hold it.* 'Preſently a Knife was thrown at me, which 'fell behind me; my Brother ſaid, he ſaw it 'come. Then a chopping Knife was thrown '(I think at the Man's Wife) whereupon 'the Man ſaid, *Things are thrown at others for 'my ſake.* At length he fell upon his knees, 'and confeſſed that he had been an Hypo-'crite, and a Pilfering Fellow, and that he had

had robbed his Maſter, *&c.* and he was willing to ſeparate the things which he had taken wrongfully from the reſt, which he did accordingly; laying forth ſeveral things which he ſaid, were none of his, naming the perſons from whom he had taken them: And as a great Cheſt was carrying forth, Trenchers, Platters, and other things were thrown about in ſo dreadful a manner, that one not much noted for Religion, ſaid, *pray you let us go to Prayer*; and indeed that was our only Refuge, ſo to go to God; and ſo we ſpent our time as well as we could, in Prayer, reading ſome portions of Scripture, and ſinging of Pſalms: And though divers things were thrown, as a Diſh ſeveral times, ſo that once I had a ſmart blow on the Cheek with a Diſh, and the Man that lived in the Houſe had his Boots thrown at him, and a chopping Knife twice, Crabs out of a Tub ſtanding in the midſt of the room, a fire Brand though without fire, and an hammer thrown twice, and a Bible. The Man's Wife who lived in the houſe, uſually took up the things thus thrown; yet ſtill in time of Prayer, all was quiet. In the morning after I had prayed (before which Prayer I was hit with a Diſh) my Brother and I came away, and as we were coming

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'near home, we turned aſide to ſpeak with a 'Friend, but before we got home, we heard 'that the houſe was on fire: hereupon they 'ſent for me again, and in the mean time, 'they carried out their Goods, pulled off the 'Thatch, and quenched the fire; yet (*as I 'heard*) it kindled again, and again, till all 'the Man's Goods were carried out: and 'when theſe People whoſe Houſe was burnt 'down to the ground, together with all their 'Goods, were removed into the Field, all was 'quiet in this ſecond houſe; But ſome things 'were thrown in the Field; and in the after-'noon, when another Miniſter and I went 'to them, ſome aſſured us that ſome things 'had been thrown. This was *November* 11. 'the night following ſome noiſe was heard 'among the Houſhold-ſtuff, as was teſtified 'to me.

'Thus theſe poor Creatures were diſtreſſed, 'their Houſe was burned down, that to 'which they were removed ſeveral times fi-'red, ſo that neither they nor their Goods 'might ſtay any longer there, nor durſt any 'other receive them: but they, with their 'Goods were forced to lie in the open Field 'for divers dayes and nights together; being 'made a ſad ſpectacle to all ſorts of people 'that came far and near, to ſee and hear of

the Buſineſs. Hereupon I ſent to ſome neigbouring Miniſters, to joyn with us in keeping a Faſt on *November* 15. and four ſpent the time in Prayer and Preaching. The Sermons were upon theſe Texts, *Job* 11. 13. *If thou prepare thine heart, and ſtretch out thine hands towards him: if Iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy Tabernacles. For then ſhalt thou lift up thy Face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not be afraid,* &c. *Amos* 3. 6. *Shall a Trumpet be blown in the City, and the People not be afraid? ſhall there be evil in a City and the LORD hath not done it?* Luk. 13. 2, 3. &c. *Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you nay: But except ye Repent, ye ſhall all likewiſe periſh: or thoſe eighteen,* &c. *Iſai.* 33. 14, 15, 16. *The Sinners in Sion are afraid, fearfulneſs hath ſurprized the Hypocrites. Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings? He that walketh righteouſly and ſpeaketh uprightly: he that deſpiſeth the gain of Oppreſſion, that ſhaketh his hand from holding Bribes, that ſtoppeth his Ears from hearing of blood, and ſhutteth his eyes from ſeeing of evil: He ſhall dwell on high. His place of*

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deſire ſhall be the munitions of Rocks: Bread ſhall be given him, his Water ſhall be ſure.

The diſtreſſed perſons attended diligently, and a great Congregation was aſſembled. Theſe providential diſpenſations were not ordinary; yet there was a ſeeming blur caſt, though not on the whole yet upon ſome part of it; for their Servant Girl was at laſt found throwing ſome things: and ſhe afterwards confeſſed that an old Woman came to her, *November* 7. a little before theſe things come to paſs, and told her that her Maſter and Dame were bewitched, and that they ſhould hear a great fluttering about their houſe for the ſpace of two dayes; ſhe ſaid alſo, that the old Woman told her, that ſhe muſt hurl things at her Maſter and Dame, and withal bad her not to tell, for if ſhe did the Devil would have her: and ſhe confeſſed that ſhe hurled the Fire-brand, an Hammer, and an iron Tack; and ſaid, that ſhe did it becauſe the old Woman bad her, and ſaid to her, that if ſhe hurled things about the Houſe it would be the better. But beſides the throwing of the things about, there were other paſſages of providence very obſervable and remarkable. One Houſe was at ſeveral times ſtrangely fired, and notwithſtanding the warning they had, at laſt

"quite burned down: and another house to "whom they removed, greatly molested, and "at length fired. Besides the efficacy of "Prayer is most observable, for the encou- "ragement of the Duty, and God's Omnisci- "ent and Omnipotent providence wonder- "fully magnified, thus to discover the Hypo- "crisie and Theft of the Man, and yet with- "all, graciously and mercifully delivering "them. For though they were not wholly "delivered when the Fast was first appointed, "yet after the Fast they were fully freed, and "not at all any more troubled in that man- "ner. Thus far is Mr. *Bennets* Rela- tion.

That the things which have been related in the Chapter immediately præceding, came not to pass without the operation of *Dæmons* is so manifest, as that I shall not spend many words concerning it. Though whether the afflicted persons were only possessed, or be- witched, or both, may be disputed. As for the Maid at *Groton*, she was then thought to be under bodily possession: Her uttering ma- ny things (some of which were Diabolical Railings) without using the Organs of speech, and being able sometimes to act above humane strength, argued an extraordinary & Satanical operation. Concerning the Woman

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in *Berwick*. Evil Spirits without being ſet on work by Inſtruments, have ſometimes cauſed the like Moleſtation; but commonly ſuch things are occaſioned by Witchcraft. Dr. *Balthaſar Han* (who was chief Phyſitian to the Prince Elector of *Saxony*) relates concerning one of his Patients: that in *November* 1634. She was to the amazement of all Spectators, pricked and miſerably beaten by an inviſible hand; ſo as that her body from head to foot was wounded, as if ſhe had been whipped with Thorns. Sometimes a perfect ſign of the Croſs was imprinted on her skin; Sometimes the uſual configurations whereby Aſtronomers denote the Cæleſtial Bodies, ſuch as ♄♃ and their Conjunctions, and oppoſitions by ☌☍ and the Characters uſed by Chymiſts △☉ *&c.* (in which Sciences, though that be not uſual for thoſe of her Sex, ſhe was verſed) Theſe Characters would remain for ſeveral Weeks after the inviſible hand had violently impreſſed them on her body; alſo a Needle was thruſt into her foot, which cauſed it to bleed. Once ſhe took the Needle & put it into the fire; & then an Old Woman to whom ſhe had given ſome of her wearing Linnen, appeared to her with a ſtaff in her hand, ſtriking her with a cruel blow, & ſaying *Give me my Needle.* At laſt the miſe-

rable Patient by constant attendance to prayer and other Religious Exercises was delivered from her affliction. Many Instances of an alike nature to this, are to be seen in the Writings of those that Treat upon Subjects of this kind. Sometimes (as *Voetius* and others observe) bodily possessions by evil Spirits are an effect of Witch-craft. Examples confirming this, are mentioned by *Hieron*, in the life of *Hilarion*; *Theodoret* in his History of the Fathers, and by *Anastasius*. And there are more Instances in *Sprenger*, and in *Tyræus de Dæmoniacis*. It may be *Ann Cole* of *Hartford* might be subject to both of these miseries at the same time. Though she be (and then was) esteemed a truly pious Christian; such amazing Afflictions may befall the Righteous as well as the Wicked in this World. The holy Body of *Job*, that so his patience might be tried, was sorely handled by Satan. We read in the Gospel of a Daughter of *Abraham*, whom Satan had bound for eighteen years, *Luk.* 13. 16. *Mary Magdalen*, and several others who had been molested and possessed by Evil Spirits, yet belonged to God, and are now in Heaven. So might *Ann Cole* be a true Christian, and yet be for a time under Satan's power as hath been related. And that her Malady was not a meer

meer natural Diſeaſe, is paſt all doubt, inaſmuch as in thoſe ſtrange *Paroxyſmes* wherewith ſhe was at times ſurprized, the tone of her Diſcourſe would ſometimes be after a Language unknown to her. *Lemnius* indeed ſuppoſeth that Melancholly Humors may cauſe perſons not only to divine, but to ſpeak with ſtrange Tongues; And *Foreſtus Lib.* 10. *obſervat* 19.) does not contradict his Opinion. But the unreaſonableneſs of that Phanſie has been ſufficiently evinced by ſundry Learned Men. *Vide Johnſton, Thaumatograph,* Sect. 10. *Chap.* 7. *Art.* 1. *La Torr, Diſp.* 27. How ſhall that be in the Mouth which never was in the mind; and how ſhould that be in the mind, which never came there through the outward ſenſes? This cannot be without ſome ſupernatural influence. As when things deſtitute of Reaſon, have given rational Anſwers unto what hath been demanded of them; it muſt needs have proceeded from the operation of a ſupernatural Agent. It is reported that one of the Popes in way of pleaſancy, ſaying to a Parrat, *what art thou thinking of?* the Parrat immediately replied, *I have conſidered the dayes of old, the years of antient times;* at the which, Conſternation fell upon the Pope and others that heard the Words, concluding that the Devil ſpake in the *Parrat,*

abuſing Scripture Expreſſions; whereupon they cauſed it to be killed. *De La Cerda* ſpeaketh of a Crow, that did diſcourſe rationally; undoubtedly, it was acted by a *Caco-Dæmon*: Some write of *Achilles* his Horſe, and that *Simon Magus* had a Dog that would Diſcourſe with him; yea, it is ſtoried concerning the River *Cauſus*, and the Keel of Ship *Argus*; and of many Statues, that they have been heard ſpeaking. The Image of *Memnon* in *Ægypt*, as the riſing Sun ſhined upon its Mouth began to ſpeak. The Image of *Juno Moneta*, being asked if ſhe would be removed to *Rome*: Replied, *that ſhe would*. The Image of *Fortune* being ſet up, ſaid *rite me conſacraſtis*. *Valer. Maxim. Lib.* 1 *Cap* ult. A *Gymnoſophiſt* in *Ethiopia* cauſed an Elm with a low and ſoft voice to ſalute *Apollonius*. Such things muſt needs be the operation of *Caco-Dæmons*. The like is to be concluded, when any ſhall utter themſelves in Languages which they were never learned. It is not they but a Spirit which ſpeaketh in them. The Noble Man whom *Fernelius* writeth of, was firſt known to be poſſeſſed by a *Dæmon*, inaſmuch as many Sentences uttered by him were *Greek*, in which Language the Diſeaſed perſon had no knowledge. A Maid in *Frankford* was concluded to be poſſeſſed, it that

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when in her Fits, ſhe could ſpeak the *High Dutch* Language perfectly, though ſhe never learned it. *Manlius* writeth of a poſſeſſed Woman, who uſed to ſpeak *Latin*, and *Greek* to the admiration of all that heard it.

I remember an Honourable Gentleman told me, that when he was at *Somers* in *France* a Woman there was poſſeſſed with a Devil; many Learned Divines, both Proteſtants and Papiſts diſcourſing with her; ſhe would readily anſwer them, not only in the *French* Tongue, but in *Latin*, *Greek* or *Hebrew*. But when one Mr. *Duncan*, after he had Diſcourſed and received Anſwers in more learned Languages, ſpake to her in the *Britiſh* tongue, the *Dæmon* made no Reply; which occaſioned great wonderment, and too much ſporting about a ſad and ſerious matter.

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CHAP. VII.

Concerning Apparitions. *That they are not ſo frequent in places where the Goſpel prevaileth as in dark corners of the Earth. That good Angels do ſometimes viſibly appear. Confirmed by ſeveral Hiſtories. That* Caco-dæmons *oftentimes pretend to be good Angels. That Satan may appear in the likeneſs of Holy men; proved by notable Inſtances. Concerning the appearance of Perſons Deceaſed. The procuring cauſe thereof is uſually ſome ſin committed. Some late remarkable Examples. Of Mens Covenanting to appear after their Death. It is an heavy judgement when places are infeſted with ſuch doleful* Spectres.

AS yet no place, nor any perſon in *New-England* (excepting the Inſtances before mentioned) have been troubled with *Aparitions*: Some indeed have given out, that I know not what *Spectres* were ſeen by them; but upon enquiry, I cannot find that there was any thing therein, more than Phanſie, and frightful Apprehenſions without ſufficient ground. Nevertheleſs, that Spirits have ſometimes really (as well as imaginarily) appeared to Mortals in the World,

is amongſt ſober Men beyond controverſie. And that ſuch things were of old taken notice of, we may rationally conclude from that Scripture, *Luk.* 24. 37. where it is ſaid, that the Diſciples *were terrified and affrighted, and ſuppoſed that they had ſeen a Spirit.* It is obſervable, that ſuch frightful *Spectres* do moſt frequently ſhew themſelves in places where the light of the Goſpel hath not prevailed. Some have propounded it as a queſtion worthy the inquiring into; What ſhould be the reaſon that *Dæmons* did ordinarily infeſt the Gentiles of old, as alſo the Eaſt and Weſt *Indians* of later times, and that Popiſh Countries are ſtill commonly and grievouſly moleſted by them; but in *England*, and *Scotland*, and in the *united Provinces*, and in all Lands where the Reformed Religion hath taken place, ſuch things are more rare. *Popiſh Authors* do acknowledge that as to matter of fact it is really thus; and the reaſon which ſome of them aſſign for it, is, that the Devils are ſo ſure of their Intereſt in *Heretical Nations*, as that they paſs over them, and come & moleſt *Papiſts*, whom they are moſt afraid of loſing. But they ſhould rather have attributed it to the Light of the Goſpel, and the power of Chriſt going along therewith. *Juſtin Martyr*, *Tertullian*, and others obſerve that

that upon the firſt promulgation of the Goſpel, thoſe Diabolical Oracles, whereby Satan had miſerably deceived the Nations, were ſilenced; in which reſpect the Word of Chriſt *Luk.*10.17. was wonderfully fulfilled. The like may be ſaid as to *Proteſtant* being leſs impoſed upon then *Popiſh* Nations, by deceitful *Dæmons.* It is moreover, ſometimes very difficult to paſs a true judgement of the *Spectres* which do appear, whether they are good or evil Angels, or the Spirits of deceaſed men. That Holy Angels were frequently ſeen in old times, we are from the Scriptures of truth aſſured. And that the Angelical miniſtration doth ſtill continue is paſt doubt, *Heb.*1.14. But their viſible appearance is leſs frequent than formerly. They do inviſibly perform many a good Office for the Heirs of Salvation continually. Nor is it to be queſtioned, but they may ſtill appear viſibly, when the work which they are ſent about cannot otherwiſe be performed. I would not reject as fabulous all thoſe paſſages which are related by Judicious Authors referring to this ſubject.

At a time when *Grynæus*, *Melanchon*, and ſeveral other learned Men were diſcourſing together at an Houſe in *Spyres*, there came a Man of very grave and godly countenance.

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into the Houſe, deſiring to ſpeak with *Melanctbon*; who going forth to him, he told him that within one hour ſome Officers would be at that houſe to apprehend *Grynæus*, and therefore required *Melanctbon* to adviſe *Grynæus* to flee out of that City; and having ſo ſpoken, he vaniſhed out of ſight. *Melanctbon* returning into the room, recounted the words of this ſtrange Monitor; whereupon *Grynæus* inſtantly departed; and he had no ſooner Boated himſelf upon the *Rhine*, but Officers came to lay hold of him. This Story is mentioned by *Melanctbon* in his Commentary upon *Dan l.* And he concludeth that the Man who had appeared to him was indeed an Angel, ſent in order to *Grynæus* his being delivered from the bloody hands of them that ſought his life. Many Inſtances like to this I could mention. But I ſhall only take notice of a ſtrange providence which came to paſs of late years; the particulars whereof are known to ſome who I ſuppoſe may be ſtill living.

I find the Hiſtory of the matter I intend in Mr. *Clark*'s Examples, *Vol.* 2. *Page* 18, 19. It is in brief as followeth;

One *Samuel Wallas* of *Stamford* in *Lincolnſhire*, having been in a Conſumption for thirteen years, was worn away to a very skeleton and

and lay bed-rid for four years. But *April* 7. 1659. being the Lords Day, about 6 *h. P. M.* Finding himſelf ſomewhat revived, he got out of the Bed, and as he was reading a Book Entituled, *Abraham's ſuit for Sodom*, he heard ſome body knock at the Door. Whereupon (there being none then in the houſe but himſelf) he took a ſtaff in the one hand, and leaning to the wall with the other, came to the door, and opening it, a comely and grave old Man of a freſh complexion, with white curled Hair, entred; and after walking ſeveral times about the room, ſaid to him, *Friend, I perceive you are not well.* To whom *Wallas* replied, he had been ill many years, and that the Doctors ſaid his Diſeaſe was a Conſumption, and paſt cure, and that he was a poor Man, and not able to follow their coſtly preſcriptions, only he committed himſelf and life into the hands of God, to diſpoſe of as he pleaſed. To whom the Man replied, *Thou ſayeſt very well, be ſure to fear God, and ſerve him; and remember to obſerve what now I ſay to thee*; Tomorrow morning go into the Garden, and there take two leaves of red Sage, and one of Blood-wort; and put thoſe three Leaves into a cup of ſmall Beer, and drink thereof as oft as need requires; the fourth Morning caſt away thoſe Leaves, and put in freſh

freſh ones, thus do for twelve dayes together; and thou ſhalt find e're theſe twelve dayes be expired, through the help of God thy Diſeaſe will be cured, and the frame of thy body altered. Alſo he told him that after his ſtrength was ſomewhat recovered, he ſhould change the Air, and go three or four Miles off; and that within a Moneth he ſhould find that the Clothes which he had on his Back would then be too ſtrait for him: Having ſpoken theſe things, he again charged *Samuel Wallas* to remember the Directions given to him, but above all things to fear God, and ſerve him. *Wallas* asked him, if he would eat any thing? unto whom he anſwered, *No Friend*, the Lord Chriſt is ſufficient for me. Seldom do I drink any thing but what cometh from the Rock. So wiſhing the Lord of Heaven to be with him, he departed. *Samuel Wallas* ſaw him go out of the door, and went to ſhut the door after him, at which he returned half way into the Entry again, ſaying Friend, *Remember what I have ſaid to you, and do it, but above all fear God, and ſerve him.* *Wallas* beheld the Man paſſing in the Street, but none elſe obſerved him, though ſome were then ſtanding in the doors oppoſite to *Wallas* his Houſe. And although it Rained when this Grave Perſon came into the Houſe, and had done

done ſo all that day, yet he had not one ſpot of wet or dirt upon him. *Wallas* followed the Directions preſcribed, and was reſtored to his Health within the dayes mentioned. The Fame of this ſtrange Providence being noiſed abroad, ſundry Miniſters met at *Stamford*, to conſider and conſult about it, who concluded that this cure was wrought by a good Angel, ſent from Heaven upon that Errand. However it is not impoſſible, but that Holy Angels may appear, and viſibly converſe with ſome. Yet for any to deſire ſuch a thing is unwarrantable, and exceeding dangerous. For thereby ſome have been impoſed upon by wicked *Dæmons*, who know how to tranſform themſelves into Angels of Light.

Bodinus hath a ſtrange Relation of a Man that prayed much for the aſſiſtance of an Angel; and after that for above thirty years together, he thought his prayer was heard; being often admoniſhed of his Errors by a Cæleſtial Monitor, as he apprehended, who once appeared viſibly in the form of a Child; otherwhile in an orb of Light. Would ſometimes ſpeak to him when he ſaw nothing. Yet ſome fear that this Spirit which he took to be his good *Genius* was a ſubtle *Cacodæmon*. *Plato* writeth concerning *Socrates*, that he had a good *Genius* attending him, which would

would ſtill admoniſh him if he were about to do any thing that would prove ill or unhappy.

The Story of the Familiarity which was between Dr. *Dee* and *Kellet*, with the Spirits which uſed to appear to them, is famouſly known. Thoſe *Dæmons* would pretend to diſcover rare Myſteries to them, and at times would give them good Advices in many things, ſo that they verily thought they had had extraordinary communion with Holy Angels, whenas it is certain they were deceived by ſubtile and unclean Devils, ſince the Spirits they converſed with, did at laſt adviſe them to break the ſeventh Commandment of the Moral Law. Satan to inſinuate himſelf and carry on a wicked deſign, will ſometimes ſeem to perſwade Men unto great Acts of Piety.

Remigius (and from him others) write of a young Man whoſe Name was *Theodore Maillot*, unto whom a *Dæmon* appearing, adviſed him to reform his life, to abſtain from Drunkenneſs, Thefts, Uncleanneſs, and the like evils; and to Faſt twice a Week, to be conſtant in attendance upon publick Worſhip, and to be very charitable to the Poor.

The like pious Advice did another *Dæmon* follow a certain Woman with, unto whom he

appeared. Could a good Angel have given better Counſel? but this was Satans policy, hoping that thereby he ſhould have gained an advantage to take ſilly Souls alive in his cruel Snare. Like as Thieves upon the Road will ſometimes enter into Religious Diſcourſe, that ſo their fellow-Travellers may have good thoughts of them, and be the more eaſily diſpoyled by them. And as the evil Spirit will ſpeak good Words, ſo doth he ſometimes appear in the likeneſs of good Men, to the end that he may the more effectually deceive and delude all ſuch as ſhall be ſo unhappy as to entertain converſes with him. No doubt but that he knows how to transform himſelf into the ſhape of not only an ordinary Saint, but of an Apoſtle, or holy Prophet of God, 2 *Cor.* 11.13,14. This we may gather from the ſacred Hiſtory of dead *Samuel*'s appearing to *Saul*. Some are of Opinion that real *Samuel* ſpake to *Saul*, his Soul being by Magical incantations returned into his Body, ſo divers of the Fathers and School-men; alſo *Mendoza*, *Delrio*, and other Popiſh Authors. Of late M. *Glanvil* and Dr. *Windet*, do in part favour that notion. But *Tertullian*, and the Author of the *Queſt.* and *Reſpons.* which paſs under the Name of *Juſtin Martyr* are of the judgement, that a lying *Dæmon* appeared

peared to *Saul* in *Samuel*'s likeneſs. Our Proteſtant Divines generally are of this judgment. It was cuſtomary amongſt the Gentiles for Magicians and *Necromancers* to cauſe dead perſons to appear, and they would bring whomſoever they were deſired to call for. Thus did a Wizard by *Pompeys* command, call a dead Souldier, of whom he enquired of the event of the *Pharſalic War*, vide *Lucan Lib.*6. Many Examples to this purpoſe, are Recorded in the Hiſtories of former times; and mentioned by the old Poets. Thoſe *Apparitions* were *Cacodæmons*, which feigned themſelves to be the Spirits of Men departed. I ſee no cogent reaſon why we ſhould not conclude the like with reſpect unto *Samuel*'s appearing unto *Saul*. Moſt certain it is, that the Souls of holy Men departed, are not under the power of Devils, much leſs of Magicians to bring them hither when they pleaſe. As for thoſe that are gone into the other World, there is a Gulf fixed, that if men would they cannot paſs into this World again without leave, *Luk.*16.26. If *Dives* could not bring *Lazarus* his Soul out of *Abraham*'s Boſome, how the Witch of *Endor* ſhould be able to bring *Samuel*'s Soul from thence I know not. *Lyra* (and from him others) pretends that God then interpoſed and ſent real *Samuel*

as he unexpectedly appeared to *Baalam*, when imployed about his Magical impoſtures. But I dare not believe that the Holy God, or the true *Samuel* would ſeem ſo far to countenance *Necromancie* or *Pſycomancy* as this would be, ſhould the Soul of *Samuel* really return into the World, when a Witch called for him, *Saul* deſiring that it might be ſo. This Opinion eſtabliſheth *Necromancy*, the main Principal upon which that curſed and lying Art is built, being this, that it is poſſible for men to cauſe the Souls of dead perſons to be brought back again. This ſeeming *Samuel* did not at all aſcribe his appearance to the extraordinary providence of God, but rather to the Devil, ſince he complained that *Saul* had by the Witch diſquieted him. The appearing *Samuel* was ſeen *aſcending* out of the Earth, whenas the true *Samuel* would rather have appeared as *deſcending* from Heaven. Moreover the words of the Witches, *Samuel*, when he ſaid, *tomorrow thou and thy Sons ſhall be with me*, 1 *Sam.*29.18. are hardly conſiſtent with truth. Nor is it likely, that the true *Samuel* would Preach nothing but Deſperation to *Saul*, without ſo much as once exhorting him in a way of Repentance, to endeavour that his peace might be made with that God whom he had provoked by his ſins, *V. P. Martyr.* in 1 *Sam.*

*Sam.*28. *P.*161,162. and *Voet. de ſpectris Page* 1006. This Inſtance then, doth ſufficiently prove that Satan may appear in the ſhape of an holy Man. Some acknowledge that he may do ſo as to perſons that are dead, but that he cannot perſonate good and innocent Men who are ſtill living. It is by ſome reported, that Mr. *Cotton* did once deliver ſuch a notion. Nothing is more frequent, then for the judgment of worthy Men to be miſrepreſented after they are gone, and not capable of clearing themſelves. I know Mr. *Cotton* was a Man of great reading, and of deep Judgment. I ſhall therefore rather ſuppoſe that they who relate Mr. *Cotton's* Opinion, did themſelves miſtake him, then believe that a Man ſo learned and wiſe, would expreſs himſelf, as ſome ſay he did. Sure I am, that Authentick Hiſtorians mention Examples to the contrary.

Memorable is that which *Lavater* (*de ſpectris* Part. 1 Cap.19. *P. mihi* 86.) hath teſtified, *ſc.* That the *Præfect* of *Zurick* travelling abroad with his Servant betimes in the Morning, they ſaw an honeſt Citizen committing nefandous villany, at the which being aſtoniſhed, they returned back, and knocking at the Citizens door, they found him in his own Houſe, nor had he been abroad that

Morning, ſo that what the *Præfect* and his Servant beheld, appeared to be nothing elſe but a Diabolical illuſion; a ſpiteful *Dæmon* deſigning to blaſt the credit, and take away the life of an innocent man. It is alſo reported by *Albertus Granzius* (*Lib.* 4. *Cap.* 5.) that *Kunegund* the *Empreſs*, was for ſome time thought to be guilty of Adultery, by reaſon that a Noble perſon was frequently ſeen going out of her Chamber; but it after appeared that the ſuſpected Noble perſon had not been there, only a *Dæmon* in his ſhape. I concern not my ſelf, with the Authentickneſs of that Relation. The matter in hand is ſufficiently confirmed by a thing that hapned more lately, and nearer home: For if any of the old Puritans, who lived in *Colcheſter* in *England*, fifty years ago, be yet ſurviving, they can doubtleſs remember the ſtrange things which hapned to one Mr. *Earl*, a young man in thoſe dayes. The Devil did then frequently appear to him in the ſhape of ſome of his acquaintance, and would perſwade him to three things. 1. That he ſhould abſtain from Praying. 2. That he ſhould not frequent Church-Meetings. 3. That he ſhould never Marry. But he did not hearken to theſe ſuggeſtions. The night wherein he was Married, ſoon after he and his

his Wife were Bedded, the Devil came into the room, and pulled two of his Teeth out of his head, which put him to great pain; whereupon he cried out, and when his Friends came in, they found his Mouth bloody, and uſed means to eaſe his pain. This Mr. *Earl* was afterwards for the ſpace of ten years ever and anon aſſaulted by the Devil, who under many appearances of his Friends, did endeavour to ſeduce him. There were then two famous Men Miniſters of thoſe parts, *viz.* Mr. *John Rogers* of *Dedham*, (who was Father to the late eminent Mr. *Nathaniel Rogers* of *Ipſwich* in *New-England*) and Mr. *Liddal* of *Colcheſter*. With theſe Mr. *Earl* did converſe for comfort and inſtruction; but chiefly with Mr. *Liddal*, then whom there was not a man more eminent for Godlineſs. It fell out once that the Devil came to Mr. *Earl* in Mr. *Liddal*'s ſhape, and as Mr. *Earl*'s cuſtom was, he did propoſe to the ſeeming Mr. *Liddal* his caſes of Conſcience, but found that Mr. *Liddal* did not Diſcourſe after his ordinary rate, which made him ſuſpect whether he was not impoſed upon by a deceitful *Dæmon*. The next Day going to Mr. *Liddal*'s Houſe, he enquired whether he was with him the Day before, Mr. *Liddal* told him that he was not; then ſaid Mr. *Earl* it was my Ene-

my in your ſhape. What a miſerable Man am I, that know not when I ſpeak with my Enemy or with my Friend? To which Mr. *Liddal* replied, if you would know when you ſpeak with a Spirit or with a Man, remember and follow the advice of Chriſt; who when he appeared to his Diſciples after his Reſurrection, and they thought he had been a Spirit, and were therefore troubled; he ſaid to them, *handle me and ſee, for a Spirit hath not Fleſh and Bones as you ſee me have*, Luk. 24. 39. This Advice Mr. *Earl* followed. For not long after the Devil coming to him in Mr. *Liddal*'s ſhape, he went to take hold on his Arms, but could feel no ſubſtance, only a vaniſhing ſhadow. It ſeems that this Mr. *Earl* was once an *Athieſt*, that did not believe that there was either *God* or *Devil*, & would often walk in ſolitary and diſmal places, wiſhing for the ſight of a Spirit; and that he was firſt aſſaulted by a Devil in a Church-yard. And though God mercifully gave him Repentance yet he was miſerably haunted with an evil Spirit all his dayes. I find that Mr. *Clark* in his firſt *Vol.* of Examples, *Chap.* 104. *P.* 510. hath ſome part of this ſtrange Providence, but he mentions not Mr. *Earl*'s Name. A Gentleman worthy of credit affirmed this Relation to be moſt certainly true, according to

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the particulars which have been declared. I have thought it therefore not unworthy the Publication.

There is another Remarkable Paſſage to this purpoſe, which hapned of later years, wherein the *Turkiſh Chaous* Baptized at *London, January* 30. *A. D.* 1658. was concerned. This *Chaous* being alone in his Chamber, 3. *h. P.M.* a perſon in the likeneſs of Mr. *Dury*, the Miniſter with whom he did moſt ordinarily converſe, came and ſat by him. This ſeeming Mr. *Dury* told him, that he had waited with a great deal of patience as to the matter of his Baptiſm; and that himſelf had endeavoured by all means poſſible to procure it, to be performed with publick Countenance; and to that effect, had dealt with *Richard*, and ſeveral of his Counſel, but that now he perceived that it was in vain to ſtrive or wait longer. And therefore adviſed him not to be much troubled at it, but ſetting his mind at reſt, to leave theſe thoughts, and take up his reſolution another way. When the *Chaous* heard this Diſcourſe, being much perplexed in his Spirit, he lifted up his hands and eyes to Heaven, uttering Words to this effect. *O my Lord Jeſus Chriſt, what a miſerable thing is this, that a true Chriſtian cannot be owned by other Chriſtians; that one who believeth*

lieveth on thee cannot be Baptized into thy Name. When he had ſo ſpoken, looking down, he ſaw no body, the appearance of Mr. *Dury* being vaniſhed, which was at firſt an amazement to him; but recollecting himſelf, he began to rejoyce, as hoping that Satan would be diſappointed of his Plot. About 8 *h.* at night, the true Mr. *Dury* met with the *Chaous* who acquainted him with what hapned to him, ſo did he more fully underſtand how he had been impoſed upon by Satan. The mentioned Inſtances, are enough to prove that the Devil may poſſibly appear in the ſhape of good Men, and that not only of ſuch as are dead, but of the ſtill living. It might as a further confirmation of the truth we aſſert, have been here noted, that the Devil doth frequently amongſt the *Papiſts* viſibly appear, pretending to be Chriſt himſelf, as their own Authors do acknowledge. They affirm, that he came in the ſhape of Chriſt to *Pachomius* and to St. *Martin.* So hath he often appeared in the Form of the *Virgin Mary*, whereby miſerable Souls have been ſeduced into groſs Idolatries. It is likewiſe reported, that when *Luther* had ſpent a Day in Faſting and Prayer, there appeared to him one ſeeming to be Chriſt; but *Luther* ſaid to him, *away thou confounded*

ded Devil, I will have no Chriſt but what is in my Bible, whereupon the Apparition vaniſhed. As for the Spirits of Men deceaſed, it is certain they cannot reaſſume their Bodies, nor yet come to Men in this World when they will, or without a permiſſion from him, in whoſe hand they are. *Chryſoſtom* in his ſecond Sermon concerning *Lazarus,* ſaith that *Dæmons* would oftentimes appear, falſly pretending themſelves to be the Souls of ſome lately dead. He ſaith, that he himſelf knew many *Dæmoniacks,* that the Spirits in them would feign the voices of men lately killed, and would diſcover the ſecrets of ſuch Perſons, profeſſing that they were the Souls of thoſe very men. But thoſe were no other then deviliſh lies. Upon which account men had need be exceeding wary what credit they give unto, or how they entertain communion with ſuch *Spectres.* I do not ſay that all ſuch Apparitions are Diabolical. Only that many of them are ſo. And as yet I have not met with any τεκμηρια whereby the certain *appearance* of a Perſon Deceaſed, may be infallibly diſcerned from a meer Diabolical illuſion. The Rules of judging in this caſe deſcribed by *Malderus* are very fallible.

As for the moving and procuring cauſe of ſuch

ſuch *Apparitions*, commonly it is by reaſon of ſome ſin not diſcoverable in any other way. Either ſome act of injuſtice done, or it may be ſome Murder committed. *Platina*, *Naucerus*, and others relate, that Pope *Benedict.* 8. did after his death appear ſitting upon a black Horſe before a Biſhop of his acquaintance, declaring the reaſon to be, in that he had in his life time nefariouſly conſumed a great ſum of Money, which belonged to the Poor. And there are freſh Examples to this purpoſe lately publiſhed in the ſecond Edition of Mr. *Glanvils Sadduciſmus Triumphatus.* He there ſpeaks of a Man in *Guilford*, unto whom belonged ſome Copy-hold Land, which was to deſcend to his Children, he dying, leaving no Child born, his Brother took poſſeſſion of the Eſtate. So it hapned that the deceaſed Man's Wife conceived with Child but a little before her Husbands death, which after ſhe perceived, by the Advice of her Neighbours, ſhe told her Brother in Law how matters were circumſtanced; he railed upon her, calling her Whore, and ſaid he would not be fooled out of his Eſtate ſo. The poor Woman went home troubled, that not only her Child ſhould loſe the Land, but which was worſe, that ſhe ſhould be thought an Whore. In due time ſhe was Delivered

of

of a Son. Some time after which, as her Brother in Law was going out of the Field, his dead Brother (the Father of the injured Child) appeared to him at the Stile, and bid him give up the Land to the Child, for it was his Right. The Brother being greatly affrighted at this *Spectre*, ran away, and not long after came to his Siſter, ſaying, ſhe had ſent the Devil to him, and bid her take the Land; and her Son is now poſſeſſed of it.

The ſame Author relates, that the Wife of Dr. *Bretton* of *Deptford* (being a perſon of extraordinary Piety) did appear after her Death. A Maid of hers, whoſe name was *Alice* (for whom in her life time ſhe had a great kindneſs) Married a near Neighbour. As this *Alice* was rocking her Infant in the night, ſome one knocking at the door, ſhe aroſe and opened it, and was ſurprized by the ſight of a Gentlewoman, not to be diſtinguiſhed from her late Miſtriſs. At the firſt ſight ſhe expreſſed great amazement, and ſaid were not my Miſtriſs dead I ſhould conclude you are ſhe. The Apparition replied, I am ſhe which was your Miſtriſs; and withal added, that ſhe had a buſineſs of great importance to imploy her in, and that ſhe muſt immediately go a little way with her. *Alice* trembled, and entreated her to go to her Maſter,

ſter, who was fitter to be employed than ſhe. The ſeeming Miſtriſs replied, that ſhe had been in the Chamber of him who was once her Husband, but he was aſleep; nor had ſhe any Commiſſion to awake him. *Alice* then objected that her Child was apt to cry vehemently, and ſhould ſhe leave it, ſome hurt might come to him. The Apparition replied, the Child ſhall ſleep until you return. Seeing there was no avoiding it; *Alice* followed her over the Style into a large Field, who ſaid, obſerve how much of this Field I meaſure with my feet, and when ſhe had took a good large leiſurly compaſs, ſhe ſaid, *all this belongs to the Poor*; it being gotten from them by wrongful means, and charged her to go and tell her Brother, whoſe it was at that time, that he ſhould give it up to the poor again forthwith as he loved her and his Deceaſed Mother. This Brother was not the perſon that did this unjuſt act, but his Father. She added, that ſhe was the more concerned, becauſe her Name was made uſe of in ſome Writing that related to this Land. *Alice* asked her how ſhe ſhould ſatisfie her Brother that this was no Cheat or Deluſion of her Phanſie? She replied, tell him this Secret which he knows that only himſelf and I am privy to, and he will believe you. *Alice* promiſed

miſed her to go on this Errand. She entertained her the reſt of the night with divine Diſcourſe, and Heavenly Exhortations. But when the twilight appeared, the *Spectre* ſaid, *I muſt be ſeen by none but your ſelf*, and ſo Diſappeared. Immediately *Alice* makes haſt home, being thoughtful for her Child, but found it as the *Spectre* ſaid, faſt aſleep in the Cradle. That Day ſhe went to her Maſter, the *Doctor*, who amazed at the account ſhe gave, ſent her to his Brother in Law. He at the firſt hearing of *Alice*'s Story, laughed at it heartily; ſuppoſing her to be troubled with ſtrange whimſies. But then ſhe told him of the Secret, which her appearing Miſtriſs the Gentleman's Siſter, had revealed; upon which he preſently changed his countenance, and told her he would give the Poor their own, which accordingly he did, and they now enjoy it. D. *Bretton* himſelf (being a Perſon of great ſincerity) gave a large Narrative of his Wives Apparition, to ſeveral; and amongſt others to Dr. *Whichcot*. And this Narrative was atteſted unto by Mr. *Edward Fowler*, Feb. 16. 1680. See Mr. *Glanvil*'s Collection of Relations, *P.* 197. In the ſame Book, *P.* 243. He relates concerning one *Francis Taverner*, that in *September* 1662. riding late at night from *Hilbrough* in *Ireland*

Ireland there appeared to him one in the likeneſs of *James Haddock*, formerly an Inhabitant in *Malone*, where he Died five years before. *Taverner* asked him who he was? the *Spectre* replied, *I am James Haddock*; you may call me to mind by this Token, that about five years ago, I and two other Friends were at your Fathers houſe, and you by your Fathers appointment brought us ſome Nuts, therefore be not afraid. And told him if he would ride along with him he would acquaint him with a buſineſs he had to deliver to him. Which *Taverner* refuſed to do; upon his going from the *Spectre*, he heard hideous ſcrieches and noiſes, to his great amazement. The night after there appeared again to him, the likeneſs of *James Haddock*; telling him, that the Woman, who had been his Wife, when living; was now Married unto one *Davis* in *Malone*; and that the ſaid *Davis* and his Wife wronged the Son of *James Haddock*; and that the Will of *Haddock*, who had given a Leaſe to his Son, was not fulfilled; and therefore he deſired *Taverner* to acquaint them therewith, and to ſee his Son righted. *Taverner* neglected to deliver his meſſage, whereupon the *Spectre* appeared again unto him in divers formidable ſhapes, threatning to tear him in pieces, if he did not do as he

was

was required. This made him leave his Houſe where he dwelt in the Mountains and remove to the Town of *Belfaſt*, where it appeared to him again in the houſe of one *Pierce*, ſeverely threatning of him. Upon which *Taverner* being much troubled in his Spirit, acquainted ſome of his Friends with his perplexity. They take Advice from Dr. *Downs*, then Miniſter in *Belfaſt*. and Mr. *James South*, Chaplain to the Lord *Chicheſter*; who went with *Taverner* to the houſe of *Davis*, and in their preſence he declared to her, that he could not be quiet for the Ghoſt of her former Husband *James Haddock*, who threatned to tear him in pieces, if he did not tell her ſhe muſt right *John Haddock* her Son by him, in a Leaſe wherein ſhe and *Davis* her now Husband had wronged him. Two nights after the *Spectre* came to him again, looking pleaſantly upon him, asking if he had done the meſſage? He anſwered, he had. Then he was told, he muſt do the like to the Executors. The Day following Dr. *Jeremie Taylor* Biſhop of *Down*, *Conner*, and *Dromore*, being to keep Court at *Dromore*; ordered his Secretary (*Thomas Alcock*) to ſend for *Taverner*, who accordingly came, and was ſtrictly examined. The Biſhop adviſed him, the next time the *Spectre* appeared

to him, to ask him these Questions: *Whence are you? Are you a good or a bad Spirit? where is your abode? what station do you hold? How are you Regimented in the other World? And what is the reason that you appear for the relief of your Son in so small a matter, when so many Widows and Orphans are oppressed in the World, and none of their Relations appear as you do to right them?* That night *Taverner* lodged at my Lord *Conways*, where he saw the *Spectre* coming over a Wall; and approaching near to him, asked if he had done his Message to the Executor also? He replied, he had, and wondred that he should be still troubled. The Apparition bid him not be afraid, for it would not hurt him, nor appear to him any more, but to the Executor, if the Orphan were not righted. *Taverners* Brother being by, put him in mind to propound the Bishops Questions to the Spirit. Which he did; but the *Spectre* gave no answer to them; only seemed to crawl on his hands and feet over the Wall again, and vanished with a melodious Harmony. The persons concerned about the Lease (much against their wills) disposed of it for the use of *Haddock*'s Son, only for fear lest the *Apparition* should molest them also. Thus concerning this. Before I pass to the next Relation, I cannot but

Ani-

Animadvert upon what is here expreſſed, concerning the Queſtions which the Biſhop would needs have propounded to, and reſolved by this *Spectre*. I am perſwaded, that the Apoſtle *Paul* who ſpeaks of a Mans *intruding into thoſe things which he hath not ſeen*, *Col.*2.18. would hardly have given ſuch counſel as the Biſhop did. One of his Queſtions, (viz. *Are you a good or a bad Spirit?*) ſeems to be a needleſs and impertinent enquiry. For good Angels never appear in the ſhape of dead Men; but evil and wicked Spirits have oftentimes done ſo. His other *Queries* ſavour too much of vain curioſity. They bring to mind what is by that great Hiſtorian *Thuanus* (*Lib.* 130. *Page* 1136.) reported concerning *Peter Cotton* the Jeſuit, who having a great deſire to be ſatisfied about ſome Queſtions which no Man living could reſolve him in; he applied himſelf to a Maid who was poſſeſſed with a Devil, charging the Spirit in her to reſolve his Propoſals. Some of which were relating to this World, *e. g.* He deſired the Devil, if he could, to tell him when *Calviniſm* would be extinguiſhed; And what would be the moſt effectual means to turn the Kingdome of *England* from the Proteſtant to the Popiſh Religion. What would be the iſſue of the Wars and great

deſigns then on foot in the World? Other of his Enquiries reſpected the *Old World, e.g.* How *Noah* could take the living Creatures that were brought into the Ark? Who thoſe Sons of God were that loved the Daughters of Men? Whether Serpents went upon feet before *Adam*'s Fall, *&c.* Some of his Queſtions reſpected *the other World*; He would have the Spirit to reſolve him, How long the fallen Angels were in Heaven before they were caſt down from thence? And what is the moſt evident place in the Scripture to prove that there is a Purgatory? Who are the ſeven Spirits that ſtand before the Throne of God? Who is the King of the Arch-Angels? Where Paradiſe is? Now let the Reader judge whether D. *Taylors* Queſtions, when he would have the *Spectre* reſolve him, *Where is your abode? What ſtation do you hold? How are you Regimented in the other World?* &c. be not as curious as ſome of theſe of the Jeſuits. Wiſe-men thought it tended much to the diſreputation of *Peter Cotton* when through his incogitant leaving the Book wherein his enquiries of the *Dæmon* were written with a Friend; the matter came to be divulged. I cannot think that Dr. *Taylors* Secretary his publiſhing theſe curioſities of his Lord, hath added much to his credit amongſt ſober and judicious

judicious Perſons. There is a Tragical paſſage related in the Story of the *Dæmon* which for three Moneths moleſted the Houſe of Mr. *Perreaud* a Proteſtant Miniſter in *Matiſcon*. One in the Room would needs be propounding needleſs Queſtions for the Devil to Anſwer, though Mr. *Perreaud* told him of the danger in it. After a deal of diſcourſe; the Devil ſaid to him, *You ſhould have hearkened to the Miniſters good counſel, who told you that you ought not to ask curious Queſtions of the Devil, yet you would do it, and now I muſt ſchool you for your pains.* Preſently upon which, the Man was by an inviſible hand plucked up by his Thumb, and twirled round, and thrown down upon the floor, and ſo continued in moſt grievous miſery. I hope then, that none will be emboldened from the Biſhops Advice, to enquire at the mouth of *Devils* or of Apparitions, until ſuch time as they know whether they are *Devils* or no. But to paſs on. That the Ghoſts of dead perſons have ſometimes appeared that ſo the ſin of Murder (as well as that of Theft) might be diſcovered, is a thing notoriouſly known. I ſhall only mention two or three Examples for this; and the rather becauſe ſome who are very unapt to believe things of this nature, yet have given credit to thoſe Relations. Two

of the Stories are recited by Mr. *Webſter* in his Book of Witchcraft.

'He ſaith, (*P.* 298.) that about the Year 1623. one *Fletcher* of *Raſcal*, a Town in the North-Riding of *Yorkſhire*, a Yeoman of a good Eſtate married a Woman from *Thornton Brigs*, who had formerly been naught with one *Ralph Raynard*, who kept an Inn, within half a mile from *Raſcal*, in the high Road betwixt *York* and *Thuske*, his Siſter living with him; this *Raynard* continuing in unlawful Luſt with *Fletcher*'s Wife, and not being content therewith, conſpired the death of *Fletcher*; one *Mark Dunn* being made privy, and hired to aſſiſt in the Murther; which *Raynard* and *Dunn* accompliſhed upon *May Day*, by drowning him, as they were Travelling all three together, from a Town called *Huby*, and acquainted the Wife with the deed, ſhe gave them a Sack, therein to convey his Body, which they did, and buried it in *Raynard*'s back ſide, or *Croft*, where an old Oak had been ſtubbed up, and ſowed Muſtard-ſeed in the place, thereby to hide it; they then continued their wicked courſe of Luſt and Drunkenneſs; and the Neighbours did much wonder at *Fletchers* abſence, but his Wife excuſed it, and ſaid, *he was only gone aſide*

'*aſide for fear of ſome Writs being ſerved upon*
'*him*, and ſo it continued till about *July* 7*th.*
'after, when *Raynard* going to *Topcliff-Fair*,
'and ſetting up his Horſe in the Stable, the
'Spirit of *Fletcher* in his uſual ſhape and ha-
'bit, did appear unto him, and ſaid, O *Ralph*,
'*Repent, Repent, for my Revenge is at hand*;
'and ever after, until he was put in the Goal
'the Spirit ſeemed continually to ſtand be-
'fore him, whereby he became ſad and reſt-
'leſs, and his own Siſter over-hearing his
'Confeſſion and Relation of it to another
'perſon, did through fear of loſing her own
'life, immediately reveal it to Sr. *William*
'*Sheffield*, who lived in *Raſcal*; whereupon
'*Raynard*, *Dunn*, and the Wife, were all three
'apprehended, and ſent to the Goal at *York*,
'where they were Condemned and Execu-
'ted, near the place where *Raynard* lived; and
'*Fletcher* was buried; the two Men being
'hung up in Chains, and the Woman burn-
'ed under the Gallows. I have recited this
'Story punctually, as a thing that hath been
'very much fixed on my Memory (being
'then but young) and a certain Truth, I
'being (with many more) an Ear-witneſs
'of their Confeſſions, and eye-witneſs of
'their Executions, and likewiſe ſaw *Fletcher*
'when he was taken up, where they had

buried him in his Clothes, which were a green Fuſtian Doublet pinckt upon white, and his walking Boots, and braſs Spurs, without Rowels. Thus Mr. *Webſter*.

Again, the ſame Author (*P.*308.) relates that about the Year 1632. there lived one *Walker*, near *Cheſter*, who was a Yeoman of a good Eſtate, and a Widower; he had a young Kinſ-woman to keep his Houſe, who was by the Neighbours ſuſpected to be with Child, and was ſent away one Evening in the dark, with one *Mark Sharp* a Collier, and was not heard of, nor little notice taken of her, till a long time after one *James Grayham* a Miller, who lived two Miles from *Walker*'s Houſe, being one night alone very late in his Mill, grinding Corn, about twelve a Clock at night, the Doors being ſhut, there ſtood a Woman in the midſt of the Floor, with her hair hanging down all bloody, and five large Wounds in her head; he was very much frighted, yet had the courage to ask her who ſhe was, and what ſhe wanted? to whom ſhe anſwered, *I am the Spirit of ſuch a Woman, who lived with* Walker, *and being got with Child by him, he promiſed to ſend me to a private place, where I ſhould be well lookt to, till I was brought a Bed,*

'*a Bed, and well, and then I ſhould come again*
'*and keep his Houſe, and accordingly* (ſaid the
'Apparition) *I was one night late ſent away*
'*with one* Mark Sharp, *who upon a Moor,* (na-
'ming a place which the Miller knew) *ſlew*
'*me with a Pick* (ſuch as Men dig Coals
'withal) *and gave me theſe five Wounds, and*
'*after threw my Body into a Coal-pit hard by,*
'*and hid the Pick under the Bank, and his ſhoes*
'*and ſtockins being bloody, he endeavoured to*
'*waſh them, but ſeeing the blood would not waſh*
'*off, he left them there*; And the Apparition
'further told the Miller, *That he muſt be the*
'*Man to reveal it, or elſe ſhe muſt ſtill appear*
'*and haunt him.* The Miller returned home
'very ſad, and heavy, but ſpake not one word
'of what he had ſeen, yet eſchewed as much
'as he could to ſtay in the Mill in the night
'without company, thinking thereby to e-
'ſcape the ſeeing this dreadful Apparition;
'But notwithſtanding, one night when it
'began to be dark, the Apparition met him
'again, and ſeemed very fierce and cruel,
'threatning him, that if he did not reveal the
'Murder, ſhe would continually purſue and
'haunt him; yet for all this, he ſtill conce-
'led it, until St. *Thomas* Eve before *Chriſtmas*,
'when being ſoon after *Sun*-ſet walking in
'his Garden, ſhe appeared again, and then ſo

threatned

'threatned and affrighted him, that he pro-
'miſed faithfully to reveal it the next morn-
'ing: In the morning he went unto a Ma-
'giſtrate, and diſcovered the whole matter,
'with all the circumſtances, and diligent
'ſearch being made, the Body was found in
'a Cole-pit, with five wounds in the head,
'and the Pick, and Shoes, and Stockins yet
'bloody, and in every circumſtance as the
'Apparition had related to the Miller:
'Whereupon *Walker* and *Mark Sharp* were
'both apprehended, but would confeſs no-
'thing. At the Aſſizes following, (I think
'it was at *Durham*) they were arraigned,
'found guilty, and Hanged; but I could ne-
'ver hear that they confeſſed the Fact. It
'was reported that the *Apparition* did appear
'to the Judge, or the Fore-man of the Jury,
'but of that I know no certainty. There
'are many perſons yet alive that can remem-
'ber this ſtrange Murder, and I ſaw and
'read the Letter which was ſent to Serjeant
'*Hutton* about it, from the Judge before
'whom they were tried, which maketh me
'relate it with greater *confidence*. Thus far
'we have Mr. *Webſter*'s Relations.

It is alſo credibly Atteſted that a thing no leſs Remarkable than either of the former, hapned but nine years ago at another place

in

in *England.* The ſum of the Story as it is publiſhed in Mr. *Glanvil*'s Collection of Relations, *P.* 172. is this: On the ninth of *November* 1674. *Thomas Goddard* of *Marlborough* in the County of *Wilts,* as he was going to *Ogborn,* about 9. *h. A. M.* he met the Apparition of his Father in Law *Edward Avon,* who had beed dead about half a year. He ſeemed to ſtand by the Stile, which *Goddard* was to go over. When he came near, the *Spectre* ſpake to him with an audible voice, ſaying, *Are you afraid?* to whom he anſwered, I am, thinking of one who is dead and buried, whom you are like. To which the Apparition replied, *I am he*; come near me I will do you no harm; to which *Goddard* replied, I truſt in him who hath bought my Soul with his precious blood, you ſhall do me ho harm. Then the *Spectre* ſaid, how ſtand caſes at home? *Goddard* askt what caſes? Then it asked him, how doth *William* and *Mary*? meaning belike, his Son *William* and his Daughter *Mary,* whom this *Goddard* had married. And it ſaid, What? *Taylor* is Dead; meaning as *Goddard* thought, one of that Name in *London,* who had married another of *Avon*'s Daughters, and died in *September* before this. The *Spectre* offered him ſome Money, deſiring it might be ſent to his

his Daughter that was lately become a Widow; but *Goddard* answered, *In the Name of Jesus Christ I refuse all such Money.* Then the Apparition said, I perceive you are afraid, I will meet you some other time: so it went away. The next night about 7 *h.* it came and opened his Shop-Window, and looked him in the face, but said nothing. And the next night after as *Goddard* went into his back-side with a Candle light in his hand, but he being affrighted ran into his House, and saw it no more at that time. But on Thursday *November* 12. as he came from *Chilton*, the Apparition met him again, and stood (about eight foot) directly before him, and said with a loud voice, *Thomas*, bid *William Avon* take the Sword which he had of me, which is now in his House, and carry to the wood as we goe to *Alton* to the upper end of the wood by the wayes side, for with that sword I did wrong above thirty years ago, &he never prospered since twas his. And do you speak with *Edward Lawrence*, and I desire you to pay him twenty shillings out of the Money which you received of *James Eliot* at two payments; for I borrowed so much Money of *Edward Lawrence*, and said that I had paid him, but I did not pay it him. This Money was received of *James Eliot* on a

Bond

Bond due to *Avon* and *Goddard* had it at two Payments after *Avon* had been Dead ſeveral Moneths. *Lawrence* ſaith that he lent *Avon* twenty ſhillings in Money about twenty years ago, which was never paid him again. *November* 23. *Goddard* did by Order from the Mayor of the Town, go with his Brother in Law *William Avon*, with the Sword to the place where the Apparition ſaid it ſhould be carried. And coming away thence *Goddard* looking back ſaw the ſame Apparition, whereupon he called to his Brother in Law, and ſaid, Here is the Apparition of your Father; *William* replied, I ſee nothing, then *Goddard* fell on his Knees, and ſaid, Lord, open his eyes that he may ſee. But *William* ſaid, Lord grant I may not ſee it, if it be thy bleſſed Will. Then the Ghoſt did to *Goddard*'s apprehenſion becken with his hand. To whom *Goddard* ſaid, what would you have me to do? the Apparition replied, take up the Sword and follow me. To which he ſaid, ſhould both of us come? or but one of us? The *Spectre* replied, *Thomas* do you take up the Sword. So he took it up and followed the Apparition about ten poles into the wood. Then the *Spectre* coming towards *Goddard* he ſtept back two ſteps; but it ſaid to him, *I have a permiſſion to you, and a commiſſion not to touch*

touch you. Then it took the Sword, and went to the place at which before it ſtood, and pointed the top of the Sword into the ground and ſaid, In this place was buried the Body of him whom I Murdered in the Year 1635. but it is now rotten and turned to Duſt. Whereupon *Goddard* ſaid, For what cauſe did you Murder him? The ſeeming *Avon* replied I took Money from the Man, and he contended with me, and ſo I Murdered him. Then *Goddard* ſaid, who was confederate with you in the Murder? the *Spectre* Anſwered, none but my ſelf. What (ſaid *Goddard*) would you have me do in this thing? The Apparition replied, Only to let the World know that I Murdered a Man, and buried him in this place, in the year 1635. Then the *Spectre* laid down the Sword on the bare ground there, whereupon grew nothing, but ſeemed to *Goddard* to be as a Grave ſunk in. All this while *William Avon* remained where *Goddard* left him, and ſaid he ſaw no Apparition, only heard *Goddard* ſpeak to the *Spectre*, and diſcerned another voice alſo, making Reply to *Goddard's* enquiries, but could not underſtand the words uttered by that voice. The next day the Mayor cauſed men to dig in the place where the *Spectre* ſaid the Body was buried, but nothing could be

be found. Theſe examples then, ſhew that the Ghoſts of Dead men do ſometimes appear, and that for ſuch cauſes as thoſe mentioned. There have been ſome in the world ſo deſperate as to make ſolemn Covenants with their living Friends, to appear unto them after their Death; and ſometimes (though not alwayes) it hath ſo come to paſs. It is a Remarkable paſſage which *Baronius* relates concerning *Marſilius Ficinus*, and his great Intimate *Michael Mercatus*. Theſe two having been warmly Diſputing about the immortality of the Soul, entred into a ſolemn Vow, that if there were truth in thoſe Notions about a future State in another World, he which died firſt ſhould appear to his ſurviving Friend. Not long after this, *Ficinus* Died. On a morning when *Mercatus* was intent upon his Studies, he heard the voice of *Ficinus* his Friend at his Window with a loud cry, ſaying, O *Michael*, *Michael*, *Vera*, *vera ſunt illa*: O my Friend *Michael*, thoſe notions about the Souls of Men being immortal they are true, they are true. Whereupon, *Mercatus* opened his Window, and ſaw his Friend *Marſilius Ficinus*, whom he called unto, but he vaniſhed away. He preſently ſent to *Florence* to know how *Ficinus* did, and was informed that he Died about the hour when

his Ghoſt appeared at *Mercatus* his Window. There are alſo later Inſtances, and nearer home, not altogether unlike to this. For in Mr. *Glanvil*'s late Collection of Relations, (which we have had occaſion more than once to mention.) It is ſaid, that Dr. *Farrar* and his Daughter, made a compact, that the firſt of them which Died, if happy, ſhould after Death appear to the ſurviver if poſſible; his Daughter with ſome difficulty conſenting to the agreement. Some time after, the Daughter living then near *Salisbury*, fell in Labour, and having by an unhappy miſtake a noxious Potion given to her, inſtead of another prepared, ſuddenly Died. That very night ſhe appeared in the room where her Father then Lodged in *London*, and opening the Curtains looked upon him. He had before heard nothing of her illneſs, but upon this Apparition confidently told his Servant that his Daughter was Dead, and two Dayes after received the News. Likewiſe one Mr. *Watkinſon*, who lived in *Smithfield*, told his Daughter (taking her leave of him, and expreſſing her fears that ſhe ſhould never ſee him more) that ſhould he Die, if ever God did permit the Dead to to ſee the living, he would ſee her again. Now after he had been Dead about half a Year, on a night when ſhe was in *Bed* but could not

not ſleep, ſhe heard Muſick, and the Chamber grew lighter and lighter, ſhe then ſaw her Father by the Bed-ſide. Who ſaid *Mall*, did not I tell thee that I would ſee thee again? He exhorted her to be patient under her afflictions, and to carry it dutiful towards her Mother; and told her that her Child that was born ſince his departure ſhould not trouble her long. And bid her ſpeak what ſhe would ſpeak to him now, for he muſt go and ſhe ſhould ſee him no more upon Earth. *Vid. Glanvil's* Collections, *P.* 189, 192. Sometimes the Great and Holy God, hath permitted, and by his Providence ordered ſuch *Apparitions* to the end that *Atheiſts* might thereby be aſtoniſhed and affrighted out of their Infidelity.

Nam primus timor fecit in orbe Deos.

Remarkable and very ſolemn is the Relation of the Appearance of Major *Sydenham's* Ghoſt, mentioned in the Book but now cited (*P.* 181.) It is in brief this. Major *George Sydenham* of *Delverton* in *Somerſet*, and Captain *William Dyke* of *Skillgate* in that County; uſed to have many Diſputes about the Being of God, and the Immortality of the Soul: in which point they continued unreſolved.

To iſſue their controverſies, they agreed that he that died firſt ſhould the third night after his Funeral, between the hours of twelve and one, appear at a little Houſe in the Garden. After *Sydenham* was dead, Captain *Dyke* repairs to the place appointed between them two. He acquainted a near Kinſman, Dr. *Thomas* Dyke with his deſign, by whom he was earneſtly diſſwaded from going to that place at that time; and was told, that the Devil might meet him and be his ruine, if he would venture on in ſuch raſh attempts. The Captain Replied, that he had ſolemnly engaged, and nothing ſhould diſcourage him; accordingly betwixt twelve and one he went into the Garden-houſe, and there tarried two or three hours, without ſeeing or hearing any thing more than what was uſual. About ſix weeks after, Captain *Dyke* rides to *Eaton*, to place his Son a Scholar there. The morning before he returned from thence, after it was light, one came to his Bed-ſide, and ſuddenly drawing back the Curtains, calls *Cap. Cap.* (which was the term of familiarity which the *Major* when living uſed to call the *Captain* by) He preſently perceived it was his *Major*, and replieth, *What my Major*! On the Table in the Room there lay a Sword which the *Major* had formerly given to the *Captain*.

After

After the ſeeming *Major* had walked a turn or two about the Room, he took up the Sword, and drew it out, and not finding it ſo bright and clean as it ought, *Cap. Cap.* (ſaid he) *This Sword did not uſe to be kept after this manner, when it was mine.* He alſo ſaid to the Captain, *I could not come to you at the time appointed, but I am now come to tell you, That there is a God, and that he is a very juſt and a terrible God, and if you do not turn over a new leaf, you will find it ſo.* So did he ſuddenly diſappear. The Captain aroſe, and came into another Chamber (where his Kinſman Dr. *Dyke* lodged) but in a viſage and form much differing from himſelf, his Hair ſtanding, his Eyes ſtaring, and his whole Body trembling, telling with much affection what he had ſeen. The Captain lived about two years after this, but was much altered in his Converſation, the Words uttered by his *Majors* Ghoſt, ever ſounding in his Ears. Thus of that remarkable Providence.

I have not mentioned theſe things, as any way approving of ſuch deſperate Covenants. There is great hazard attending them. It may be after Men have made ſuch agreements, Devils may appear to them, pretending to be their Deceaſed Friends, and thereby their Souls may be drawn into woful Snares.

Who knoweth whether God will permit the perſons, who have thus confederated, to appear in this World again after their Death, and if not then the Surviver will be under great temptation unto Atheiſm; As it fell out with the late *Earl* of *Rocheſter*, who (as is reported in his life, *P.* 16. by Dr. *Burnet*) did in the Year 1665. enter into a formal ingagement with another Gentleman, not without Ceremonies of Religion, that if either of them Died, he ſhould appear and give the other notice of the future ſtate, if there were any. After this the other Gentleman was killed, but did never appear after his Death to the Earl of *Rocheſter*, which was a great ſnare to him, during the reſt of his Life. Though when God awakened the *Earl*'s Conſcience upon his Death-bed, he could not but acknowledge, that one who had ſo corrupted the natural Principles of Truth as he had, had no reaſon to expect that ſuch an extraordinary thing ſhould be done for his Conviction. Or if ſuch agreement ſhould neceſſitate an Apparition, how would the World be confounded with *Spectres*? How many would probably be ſcared out of their Wits? or what curious Queſtions would vain Men be propoſing about things which are (and it is meet they ſhould be) hid from Mortals

tals. I cannot think that Men who make ſuch Covenants (except it be with very much caution, as I have heard that Mr. *Knewſtubs* and another eminent Perſon did) are duely mindful of that Scripture, *Deut.* 29. 29. *The ſecret things belong to the Lord; but thoſe things which are revealed belong to us.* Moreover, ſuch ſights are not deſirable. For many times they appear as forerunners of notable Judgements at hand. I could inſtance out of approved Hiſtory, how particular Families have found that things of this nature, have come to them as the Meſſengers of Death. *Lavater* in his Book *De Spectris*, and *Goulartius* in his Select Hiſtory, ſay, that *Spectres* are the Harbingers of publick Mutations, Wars, and Calamitous times. *Voetius* in his Diſputation *De Peſte*, ſheweth that ſometimes the Plague or ſtrange Diſeaſes follow after ſuch Appearances. There was lately a very formidable *Apparition* at *Meenen*: We are adviſed, that there did appear in that place, a perſon all in white, with a Mitre on his head, being followed with two more in black; after him came four or five Squadrons, who drew up as if they intended to ſtorm the Town. The Souldiers there refuſed to ſtand their Centry, having been ſo affrighted as that ſome of them fell down in their poſts.

These *Spectres* appeared every night in *June*, 1682. How it is there since that, or what events have followed in that place, I know not; But I find in credible Authors, that oftentimes Mischief and Destruction unto some or other hath been the effect of Apparitions. *Luther* tells us of a Shepherd (of whom also he speaketh charitably) that being haunted with a Spirit; the *Apparition* told him, that after eight dayes he would appear to him again, and carry him away, and kill him; and so it came to pass: the Ministers whom the poor man acquainted with his sorrowful estate, advised him not to despair of the Salvation of his Soul, though God should suffer the Devil to kill his Body. I have read of threescore Persons all killed at once by an *Apparition*. *George Agricola* giveth an account of twelve Men, that as they were digging in the Mines, a *Spectre* slew them. Some have been filled with such Anxiety at the appearance of a Spectre, that in one nights time the Hair of their heads has turned white. *Lavater* speaketh of a Man, who one night meeting with an Apparition, the terror of it caused such a sudden change in him, as that when he came home, his own Children did not know him. We may then conclude that the *Witlings* of this *Drolling*

age

age know not what they do, when they make themselves sport with subjects of this nature. I shall only add this further here, that from the things which have been related, it is evident that they are mistaken who suppose Devils cannot appear to Men except with some deformities whereby they are easily discovered. The *Nymphs* which deluded many of old, when the World was buried under *Heathenism*; were *Dæmons*, presenting themselves in shapes very formose. *Vide Martinii Lexic. in verbo Nymphæ.*

CHAP. VIII.

Several Caſes *of* Conſcience *conſidered. That it is not lawful to make uſe of Herbs or Plants to drive away evil Spirits. Nor of Words or Characters. An Objection anſwered. Whether it be lawful for Perſons bewitched, to burn things or to nail Horſe-ſhoes before their doors, or to ſtop Urin in Bottles, or the like, in order to the recovery of Health. The Negative proved by ſeveral Arguments. Whether it be lawful to try Witches by caſting them into the Water. Several reaſons evincing the vanity of that way of* Probation. *Some other* Superſtitions *witneſſed againſt.*

THe preceding Relations about *witchcrafts* and *Diabolical Impoſtures* give us too juſt occaſion to make enquiry into ſome *Caſes of Conſcience*, reſpecting things of this Nature. And in the firſt place the *Quære* may be;

Whither it is lawful to make uſe of any ſort of Herbs or Plants to preſerve from Witchcrafts, or from the power of Evil Spirits? The Anſwer unto which is; That it is in no wiſe lawful, but that all attempts of that nature are Magical, and Diabolical, and therefore de-

deteſtable Superſtition. As appears 1. In that if the *Devils* do either operate or ceaſe to do miſchief upon the uſe of ſuch things it muſt needs be in that they are ſigns which give notice to the Evil Spirits what they are to do; Now for Men to ſubmit to any of the *Devils* Sacraments is implicitly to make a covenant with him. Many who practiſe theſe nefarious Vanities little think what they do. They would not for the World (they ſay) make a Covenant with the *Devil*, yet by improving the *Devils ſignals*, with an opinion of receiving benefit thereby, they do the thing which they pretend to abhor. For, 2. Angels (bad as well as good) are by nature incorporeal Subſtances. There are ſome Authors who by a *corporal ſubſtance* intend no more but a *real being*; ſo that the term is by them uſed in oppoſition to *meer Phantaſms*; in that ſence, none but *Saddnces* will deny Angels to be Corporeal. And in that reſpect the Antient *Doctors*, *Tertullian* and others call them *Corpora*. But commonly a Body is ſet in oppoſition to a meer Spiritual Subſtance, *Mat.*10.28. *Heb.*12.13. And thus it is certain that *Dæmons* are *incorporeal*, Eph. 6.12. they are frequently, not only by Authors, but in the Holy Scripture ſtiled *Spirits*, becauſe of their being incorporeal. And thence

thence it is that they are not visible or palpable or any way incurring the outward sences, *Luk.*24.39. *Homer* saith that when the Ghost of *Anticlea* appeared to *Ulysses*, he attempted three times to embrace that Image, but could feel nothing; for it had not σαρκας και ὀστεα, but as *Virgil* expresseth it, *Tenues sine corpore vitas*. *Cajetan* & *Vasquez* affirm, that Apparitions can at no time be felt. It is not to be doubted but that Spirits may make use of *vehicles*, that are subject to the outward senses; nevertheless, a meer Spirit cannot be touched by humane hands. Moreover, we read of a Legion of *Dæmons* possessing one miserable Body, *Luk.*8.30. A Legion is at least 6000; now if they were corporeal Substances, it could not be that so many of them, should be in the same person at the same time. And if they are incorporeal Substances, then it is not possible that Herbs or any sensible objects should have a natural influence upon them, as they have upon Elementary Bodies. This Argument is of such weight, as that *Porphyrius*, & other heathenish Authors who affirm that *Dæmons* are affected with smells, & with blood, *&c.* Suppose them to have aereal bodies. So do some *Talmudical* & *Cabalistical* Writers; they hold that there are a middle sort of Devils, made of Fire and Air, who live upon the

the Liquidity of the Air, and the ſmoke of fire, *&c.* Theſe they call שד. *Munſter* in his Notes on *Lev.*17. does out of *R. Abraham*, cite many paſſages to this purpoſe. But ſuch *Jewiſh Fables* are ſo fooliſh, as that they need no confutation. And as the Argument we have mentioned is a ſufficient refutation of them that imagine a natural vertue to be in Herbs, whereby Evil Spirits are driven away; ſo may it be improved againſt their Superſtition, who ſuppoſe that Fumes are of force to expel *Dæmons*. The Author of the Book of *Tobit* Chap. 6. tells a Tale, that the heart and Liver of a Fiſh, if a ſmoke be made therewith, the Devil will ſmell it, and then be forced to flee away *from any one* that ſhall be troubled with an Evil Spirit; and that *Tobit* following the counſel which *Raphael* gave him about theſe matters, the Devil was fain to run for it, as far as to the utmoſt parts of *Ægypt*, *Chap.*8, *ver.* 2,3. This paſſage, is ſo far from being divine, as that indeed it is Prophane and Magical. Whereas the *Author* ſaith, that *whoever* is troubled with an Evil Spirit, ſhall by that means find relief, he does expreſly contradict the Son of God, who has taught otherwiſe, *Mat.*17.21. *Mark* 9.28. And his aſcribing ſuch vertue to the heart of a Fiſh, is as true as what *Cornelius Agrippa* ſaith, who affirms

affirms that the Gall of a black Dog will drive away Evil Spirits, and free from Witchcrafts. And there is as much credit to be given to these things as to another *Jewish Fable*, *viz.* that the clapping of a Cocks Wings will make the power of *Dæmons* to become ineffectual; yet that this Fable hath obtained too much credit in the World is evident by words of *Prudentius*, who saith,

Ferunt vagantes Dæmonas
Lætos tenebris noctium
Gallo canente exterritos
Sparsim timere & cedere.

3. God in his Holy Word has forbidden his People to imitate the Heathen Nations. He requires, that those who profess his Name should not learn the way of the Heathen; nor do after their manners, *Lev.* 20. 23. *Jer.* 10. 2. But to attempt the driving away of Evil Spirits by the use of Herbs, Fumes, *&c.* is an Heathenish Custom. Whoso shall read *Proclus* his Book *De sacrificio & Magia*, will see how the *Ethnicks* taught, that Smells and Smokes would cause *Dæmons* to depart. And the like they believed (and practised accordingly) with respect unto several sorts of Herbs. See *Sennertus Med. Pract. L.* 6. *Part.* 9.

Cap.

Cap. 7. *Dioſcorides* being deceived with the Doctrine of that great Magician *Pythagoras*, ſaith, that the Sea-Onion being hung in the Porch of an Houſe, will keep Evil Spirits from entring therein. In that Book which paſſeth under the name of *Albertus Magnus de mirabilibus Mundi*, (though *Picus Mirandula* in his Diſputation about Magick is ſo favourable as to think *Albertus* was not the Author of it) but that the true Author has abuſively prefixed *Albertus* his Name) There are many Superſtitious Vanities of this nature; which in times of Popiſh darkneſs were received from the *Arabians* and other Heathenish Worſhippers of the Devil. It is true, that the *Jews* did ſome of them practiſe this kind of Magick. *Joſephus* (*Antiq. Lib.*8. *Cap.*2.) confeſſeth that thoſe of their Nation (in ſpecial one whoſe name was *Eleazar*) did by holding an Herb (*viz.* that called *Solomons Seal*) to the Noſes of *Dæmoniacks*, draw the Devils out of them. He ſpeaketh untruly, in ſaying, that they learned ſuch nefarious Arts from *Solomon*, for they had them from the Heathen, who received them from the Devil himſelf; as is evident from another paſſage in the mentioned *Joſephus*. In his Hiſtory of the Wars with the *Jews*, *Lib.*7. *Cap.*25. He ſays, that there is a

Root

Root by the *Jews*, called *Baaras*, which if a Man pluck it up, he dieth presently; but to prevent that they make bare the Root, and then tye it with a string to a Dog, who going away to follow his Master, easily plucks up the Root, whereupon the Dog dieth, but his Master may then without danger handle the Root, and thereby fright the Devils out of persons possessed with Infernal Spirits: whom he (in that also following the Heathen) supposes to be the Spirits of wicked men deceased. And that the *Jews* received these curious or rather cursed Arts from *Ethnicks*, is manifest, inasmuch as *Pliny* taught that the Herb called *Aglaophotis* had power to raise the Gods, (so did they call the *Devils* whom they served.) Now that was the same Herb with *Baaras*; For as *Delacampius*, *Reinold*, and others have observed, both names have the same signification. So then the making use of Herbs to fright away *Devils*, or to preserve from the power of Witches, is originally an Heathenish custome, and therefore that which ought to be avoided and abhorred by those that call themselves Christians.

It is no less Superstitious, when Men Endeavour by Characters, Words or Spells, to charm any *Witches*, *Devils* or *Diseases*. Such Persons

Perſons do (as *Fuller* ſpeaks) fence themſelves with the devils Shield againſt the devils Sword, *Agrippa* in his Books *De occulta Philoſophia* has many of theſe impious curioſities. But in his Book of *the vanity of Sciences, Chap.* 48. he acknowledgeth that he wrote his other Book of *Occult Philoſophy*, when he was a young Man, and bewails his iniquity therein, confeſſing that he had ſinfully miſpent precious time in thoſe unprofitable Studies. There is alſo an horrid Book full of Conjurations and *Magical Incantations*, which the prophane Author hath ventured to publiſh under the name of *King Solomon*: There cannot be a greater vanity than to imagine that devils are really frighted with Words and Syllables: ſuch practices are likewiſe of diabolical and heatheniſh original. They that have read Subjects of this nature, are not ignorant of what is related concerning the ſtrange things done by the *Incantations* of that famous Wizard *Apollonius*. The like has been alſo noted of the *Brackmanes* of old, who were much given to ſuch unlawful Arts. It is ſtill cuſtomary amongſt the Heatheniſh *Africans*, by *Incantations* to charm Serpents; Which when they are in that way brought to them by the devil, they uſe with the blood of ſuch Serpents to anoint their Weapons, that ſo

they

they may become the more mortiferous. And that the like *Incantations* were practiſed amongſt the Gentiles of old is evident from that verſe of *Virgil*, in his 8 *Eclog.*

Frigidus in pratis cantando rumpiter anguis.

As alſo by that of *Ovid* in *Metam.* Lib. 7.

Viperias rumpi verbis & carmina fauces.

Yea, the Holy Scriptures intimate, that ſuch diabolical practices were uſed by ſome in the dayes of old, Thoſe words of *David*, *Pſal.*58.4,5. imply no leſs, as our Excellent *Rainold* has with great Learning and Judgement evinced. It muſt be acknowledged that the notion which many have from *Auſtin* taken up, as if Serpents to avoid the power of Charms, would lay one Ear to the ground, and with their tails ſtop the other ear, is to be reckoned amongſt vulgar errors; nevertheleſs, that there were then Charmers in the World, the mentioned (as well as other) Scriptures notifie. Moreover, thoſe Inchanters had their *formulæ*, whereby they did imprecate the perſons whom they deſigned hurt unto; and the *Devil* (when the Great and Holy God ſaw meet to permit him) would

would upon the uſing of thoſe words go to work, and do ſtrange things. Hence *Livy* ſpeaks of the *Devotaria Carmina* uſed by Wizards. The truth of this is alſo manifeſt from ſome paſſages in *Æſchines* his Oration againſt *Cteſiphon.* And of this nature were *Balaams Curſes,* deſired by *Baalak,* as *Enchantments* againſt *Jacob,* Numb. 22. 6. & 23.23. If it had not been a thing famouſly known, that *Baalam* (a black Wizard) did miſchief others by his *Incantations,* the King of *Moab* would never have ſent to him for that end. And as Witchcrafts of this kind were frequent among the Gentiles who knew not God; ſo in a more eſpecial manner amongſt the *Epheſians* before they were enlightened by the Goſpel of Jeſus Chriſt. Upon their Converſion to the Chriſtian Faith, as many as had uſed *curious* (i. e. as the *Syriac* Tranſlation rightly Interprets *Magical*) Arts, brought their Books together and burned them before all men, *Acts* 19.19. Which ſheweth that *Epheſus* did once abound with theſe Heatheniſh Superſtitions. They pretended that they could by certain Words cure Diſeaſes, eject Devils, *&c.* Hence it became a Proverbial Phraſe, to ſay, εφεσια γραμματα, when Magical Spells and Incantations were intended. *Heſychius* men-

tions ſome of thoſe Charms being obſcure & barbarous words; ſuch as ασιι, κατα κι, ιξ τ τς ξ &c. Theſe words they would ſometimes carry about with them, fairly written; and then they were a Sacrament for the Devil to operate by. That inſignificant word *Abrodacara*, is by *Sammonicus* mentioned as a Magical Spell; which hobgoblin word the late miracle Monger or *Mirabilarian* ſtroaker, in *Ireland*, *Valentin Greatrix* attempted to cure an Ague by. *Porphyrius* ſaith, that the *Egyptians* had Symbols, which *Serapis* appointed them to uſe in order to the driving away *Dæmons*. Now he whom the *Egyptians* called *Serapis*, is by the *Greeks* called *Pluto*, and by the *Jews* *Bel-zebub*. And as the Heathen learned ſuch things from *Bel-zebub*, ſo have the Papiſts (who are called *Gentiles* in the Scripture, *Rev.*11.2. and well they may be ſo, ſince as to all manner of Idolatry and Superſtition they *Gentilize*) from them learned to cure Diſeaſes, and drive away Evil Spirits by Words and Spells, Exorcizations, &c. *Matthiolus* reports that he knew a man that would and that without ſeeing the perſons wounded, by Charms heal thoſe that were ſtung with deadly Serpents; and *Fernelius* ſaith, that he has ſeen ſome curing a Feaver only by muttering words, without the uſe of any natural means

means. Not only profeſſed Heathen but Papiſts, have by reciting certain Verſes, bin wont to cure other Diſeaſes. Yea they have practiſed to free perſons from the *Epilepſie*; by mentioning the Names of the three Kings of *Colon* (as the wiſe Men which came from the Eaſt, are uſually called) Hence are thoſe celebrated Verſes:

Hæc tria qui ſecum Portabit nomina Regum
Solvitur a morbo Chriſti pietate caduco.

It is too well known, that Popiſh Countries do ſtill abound with ſuch Superſtitious Vanities as theſe mentioned. And as *Voetius* (in his Diſſertation *de Exorciſmo*) truly tells them, the *Exorcizations* of the Papiſts are as like thoſe of the Heathen as Milk is like to Milk, or as one Egg is like to another. I know that ſome Popiſh Authors (who are more ingenious) write againſt attempting the cure of Diſeaſes by Words or Charms. *Fernelius*, *Benevenius* and (as I remember) *Valeſius* diſapprove of it. But few (if any) of them are againſt Conjuring away Evil Spirits, by Words, and I know not what *Formulæ* of their own, or rather of the Devils inventing. One of them (viz. *Hieronymus Mengus*) having Publiſhed a Book filled with Conjura-

tions, Entituleth it, *The Scourge of Devils.* It adds to the abomination when Men ſhall not only break the firſt and ſecond Commandment, but the third alſo, by making uſe of any of the ſacred Names or Titles belonging to the Glorious God, or to his Son Jeſus Chriſt, as Charms; then which nothing is more frequent amongſt *Romaniſts.* To conclude, God in his word doth with the higheſt ſeverity condemn all ſuch Practices, declaring not only that *Enchanters* and *Charmers* are not to be tolerated amongſt his People; but that all who do ſuch things are an abomination to him, *Deut.*18.10,11,12. The *Jews* are wont to be extreamly charitable towards thoſe of their own Nation, affirming, *That every Iſraelite ſhall have a part in the World to come*; only they except ſuch as ſhall by *Incantations* heal Diſeaſes. There are ſome that practiſe ſuch things in their ſimplicity, not knowing that therein they gratifie the Devil. *Voetius* in his Diſputation, *de Magia, P.* 576. ſpeaks of one that according to the vain converſation received by Tradition from fore Fathers would ſometimes attempt things of this nature, but upon *Voetius* his inſtructing him concerning the ſin and evil which was therein, the Man durſt never more do as formerly. If this Diſcourſe fall into the hands of any

whoſe

whoſe Conſciences tell them they have been guilty of the ſame iniquity; God grant that it may have the ſame effect on them. It is a marvelous and an amazing thing, that in ſuch a place as *New-England*, where the Goſpel hath ſhined with great power and glory, any ſhould be ſo blind as to make attempts of this kind; yet ſome ſuch I know there have been. A Man in *Boſton* gave to one a Sealed Paper, as an effectual remedy againſt the Tooth-ach, wherein were drawn ſeveral confuſed Characters, and theſe words written, *IN Nomine Patris Filii, & Spiritus Sancti, Preſerve thy Servant, ſuch an one.* (*Bodinus* and others write of a convicted Witch, whoſe Name was *Barbary Dore*, that confeſſed ſhe had often cured Diſeaſes, by uſing the like words unto thoſe mentioned.) Not long ſince a Man left with another in this Town, as a rare ſecret a Cure for the Ague, which was this, five Letters, *viz.* *α*, *α*, *&c.* were to be written ſucceſſively on pieces of Bread and given to the Patient, on one piece he muſt write the word *Kalendant*, and ſo on another the next day, and in five dayes (if he did believe) he ſhould not fail of cure. Theſe conſiderations have made me the more willing a little to inlarge upon the Argument in hand.

But before I proceed to handle the next

Caſe, it may not be amiſs to Anſwer that which ſeems the moſt conſiderable Allegation againſt the Arguments thus far inſiſted on. It is then by ſome objected that *Muſick* driveth away Evil Spirits. For when *David* took an Harp and played with his hand, the Evil Spirit departed from *Saul*, 1 *Sam.* 16.23. ſo that it ſeems the Devils are driven away by Sounds, and why not then by Words, or Fumes, or Herbs?

Anſ. 1. It is confeſſed that Satan does take great advantage from the ill humors and diſeaſes which are in the Bodies of Men greatly to moleſt their Spirits. Eſpecially it is true concerning Melancholly, which has therefore been called *Balneum Diaboli*, the Devils Bath, wherein he delights to be ſtirring.

2. When Bodily Diſeaſes are removed by the uſe of natural means, the matter upon which the Evil Spirit was wont to operate being gone, he does no more diſturb and diſquiet the minds of men as before that he did. The paſſive diſpoſition in the Body ceaſing, the active affliction cauſed by the Devil ceaſeth alſo. *Rulandus* Writes of poſſeſſed perſons who were cured by Emetic Medicines, clearing them of thoſe melancholly humors, by means whereof the Evil Spirit had ſometimes

times great advantages over them. This alſo *Pomponatius* does by many Inſtances confirm. *Sennertus* likewiſe has divers paſſages to the ſame purpoſe. Alſo we ſee by frequent experience, perſons ſtrangely hurried by Satan, have by the bleſſing of God upon the endeavour of the Phyſitian been delivered from thoſe woful moleſtations. *Ferrarius, Delrio, Burgenſis,* and others, Commenting on 1 *Sam.* 16. conceive that the Ingreſs and Egreſs of Evil Spirits depends upon the humors and diſpoſitions of the Body; which Aſſertion is not univerſally true: For ſometimes the Devil hath laughed at the Phyſitians, who have thought by Medicinal Applications to diſpoſſeſs him. Examples for this may be ſeen in *Fernelius* and *Codronchus.* Wherefore *Voetius* in his Diſputation, *de Emergumenis,* Page 1025. ſpeaketh cautiouſly and judiciouſly, in aſſerting that we may not ſuppoſe that the Devils taking bodily poſſeſſion of this or that perſon, depends wholly upon corporeal diſpoſitions; nevertheleſs that natural Diſtempers ſometimes are an occaſion thereof.

3. It is alſo true that *Muſick* is of great efficacy againſt Melancholly diſcompoſures. This notwithſtanding, there is no reaſon to conclude with *Mendozo, Bodin,* and others, that *Muſick* is ſo hateful to the Devil, as that

he is neceſſitated to depart when the pleaſant ſound is made. If that were ſo, how comes it to paſs that appearing *Dæmons* do ſometimes depart with a melodious ſound? or that in the Conventicles of Witches there is Muſick heard? But *La Torr* has notably confuted ſuch Imaginations. Indeed the ſweetneſs and delightfulneſs of Muſick has a natural power to lenifie Melancholly paſſions. They ſay that *Pythagoras* by Muſick reſtored a Frantick Man to his Wits again. Thus was *Saul*'s penſive Spirit refreſhed by *David*'s pleaſant Harp, and when he was refreſhed and well, the Evil Spirit which took advantage of his former penſiveneſs, upon his alacrity departed from him. So that it remains ſtill a truth, that corporeal things have no direct Phyſical influence upon Infernal Spirits, and that therefore for men to think that they ſhall drive away *Dæmons* by any ſuch means is folly and Superſtition. I ſhall add no more in Anſwer to the firſt *Quære* propoſed.

A ſecond *Caſe*, which we ſhall here take occaſion to enquire into, is, *Whether it be lawful for Bewitched Perſons to draw blood from thoſe whom they ſuſpect for Witches, or to put Urin into a Bottle, or to nail an Horſe-ſhoe at their Doors, or the like, in hopes of recovering health thereby?*

Anſ.

Anſ. There are ſeveral great Authors who have diſcovered and declared the evil of all ſuch practices. In ſpecial *Voetius*, *Sennertus*, and our *Perkins* diſapprove thereof. There is another Queſtion much what of the ſame nature with this, *viz.* Whether a Bewitched perſon may lawfully cauſe any of the Devils *Symbols* to be removed in order to gaining Health? As ſuppoſe an Image of Wax in which Needles are fixed, whereby the Devil doth at the inſtigation of his Servants, torment the diſeaſed perſon whether this being diſcovered may be taken away, that ſo the Devils power of operation may ceaſe, and that the ſick perſon may in that way obtain health again? The Affirmative of this *Quæſtion* is ſtiffly maintained by *Scotus*, *Cajetan*, *Delrio*, *Malderus*, and by Popiſh Authors generally. Yet amongſt them *Heſſelius*, *Eſtius*, and *Sanchez*, hold the Negative. And ſo do all our Proteſtant Writers, ſo far as I have had occaſion to obſerve. And although ſome make light of ſuch practices, and others undertake to juſtifie them, yet it cannot juſtly be denied but that they are impious follies.

For 1. They that obtain Health in this way have it from the Devil. The Witch cannot recover them, but by the Devils help. Hence as it is unlawful to entreat Witches to

heal

heal bewitched persons, because they cannot do this, but by Satan, so is it very sinful by scratching, or burnings, or detention of urin, *&c.* to endeavour to constrain them to unbewitch any; for this is to put them upon seeking to the Devil. The Witch does neither inflict nor remove the disease, but by the assistance of the Devil; therefore either to desire or force thereunto, is to make use of the Devils help. The person thus recovered cannot say, *The Lord was my Healer*, but *the Devil was my Healer.* Certainly it were better for a Man to remain sick all his dayes, yea (as *Chrysostom* speaks) *he had better die than go to the Devil for health.*

Hence 2. Men and Women have by such practices as these mentioned, black commerce and communion with the Devil. They do (though ignorantly) concern and involve themselves in that Covenant which the Devil has made with his devoted and accursed Vassals. For, whereas it is pleaded, that if the thing bewitched be thrown into the fire, or the Urin of the sick stopped in a Bottle, or an Horse-shoe nailed before the door, then by vertue of the compact which is between the Devil and his Witches, their power of doing more hurt ceaseth; they that shall for such an end so practise, have fellowship with

that

that Helliſh Covenant. The Excellent *Sennertus* argueth ſolidly, in ſaying, *they that force another to do that which he cannot poſſibly do, but by vertue of a compact with the Devil, have themſelves implicitly communion with the Diabolical Covenant.* And ſo is the caſe here. Who was this Art of unbewitching Perſons in ſuch a way firſt learned of? If due enquiry be made, it will be found that Magicians and Devils were the firſt diſcoverers. *Porphyrie* ſaith, it was by the revelation of the *Dæmons* themſelves that Men came to know by what things they would be reſtrained from, and conſtrained to this or that: *Euſeb. præp. Evan. L.5. C. 7.* Dr. *Willet* in *Ex.7. Queſt. 9.* To uſe any Ceremonies invented by Sâtan, to attain a ſupernatural end, implies too great a concernment with him. Yea, ſuch perſons do honour and worſhip the Devil by hoping in his Salvation. They uſe means to obtain Health which is not natural, nor was ever appointed by God, but is wholly of the Devils Inſtitution; which he is much pleaſed with, as being highly honoured thereby. Nay ſuch practices do imply an invocation of the Devil for relief, and a pleading with him the Covenant which he hath made with the Witch, and a declaration of confidence that the Father of Lies will be as good as his word.

word. For the nefandous Language of ſuch a practice, is this: "Thou O Devil, haſt "made a Covenant with ſuch an one, that "if ſuch a Ceremony be uſed, thou wilt then "ceaſe to torment a poor creature that is now "afflicted by thee. We have uſed that Ce-"remony, and therefore now O Satan we "expect that thou ſhouldeſt be as good as thy "word which thou haſt covenanted with "that Servant of thine, and ceaſe torment-"ing the Creature that has been ſo afflicted "by thee. Should Men in words ſpeak thus, What horrid Impiety were it; therefore to do actions which import no leſs, is (whatever deluded Souls think of it) great and hainous Iniquity.

3. Let ſuch practitioners think the beſt of themſelves, they are too near a Kin to thoſe creatures who commonly paſs under the name of *white Witches*. They that do hurt to others by the Devils help, are called *black Witches*: but there are a ſort of perſons in the World, that will never hurt any, but only by the power of the Infernal Spirits they will un-bewitch thoſe that ſeek unto them for relief: I know that by *Conſtantius* his Law, black Witches were to be pnniſhed, and white ones indulged: But M. *Perkins* ſaith, that *the good Witch is a more horrible*

and deteſtable Monſter than the bad one. Balaam was a black Witch, and *Simon Magus* a white one. This later did more hurt by his Cures, than the former by his Curſes. How perſons that ſhall unbewitch others by putting Urin into a Bottle, or by caſting Excrements into the fire, or nailing of Horſe-ſhoes at Mens doors, can wholly clear themſelves from being white Witches, I am not able to underſtand.

4. Innocent perſons have been extreamly wronged by ſuch Diabolical tricks. For ſometimes (as is manifeſt from the Relation of the *Groton* Maid, mentioned in the fifth Chapter of this Eſſay) the Devil does not only himſelf inflict Diſeaſes upon Men, but repreſent the viſages of innocent perſons to the phanſies of the diſeaſed, making them believe that they are tormented by them, when only himſelf does it. And in caſe they follow the Devils direction, by obſerving the Ceremonies which he has invented, hee'l afflict their Bodies no more. So does his malice bring the perſons accuſed by him (though never ſo innocent) into great ſuſpicion. And he will ceaſe afflicting the body of one, in caſe he may ruin the credit of another, and withal endanger the Souls of thoſe that hearken to him. If the Devil upon

upon ſcratchings, or burnings, or ſtoppings of Urin, or the nailing of an Horſe-ſhoe, *&c.* ſhall ceaſe to afflict the body of any, he does this either as being compelled thereto, or voluntarily. To imagine that ſuch things ſhall conſtrain the Evil Spirit to ceaſe afflicting, whether he will or no, is againſt all reaſon. But if he does this voluntarily, then inſtead of hurting their bodies, he does a greater miſchief to Souls. ἐχθρων ἀδαρα δαρα. The Devil heals the Body that he may wound the Soul. He will heal them with all his heart, provided that he may but thereby draw men to look unto him for help, inſtead of ſeeking unto God alone, in the uſe of his own means, and ſo receive that honour (the thing that he aſpires after) which is the Lords due. How gladly will that wicked Spirit heal one body upon condition that he may entangle many Souls with Superſtition. And if Men and Women (eſpecially in places of light) will hearken to him, it is a righteous thing with God to ſuffer it to be thus. It is paſt doubt that Satan, who has the power of death, *Heb.* 2.14. has alſo (by divine permiſſion) power to inflict, and conſequently to remove Diſeaſes from the bodies of men. In natural Diſeaſes he has many times a great operation, and is willing to have them cured rather by the

the uſe of Superſtious then of natural means. It is noted in the *Germanic Ephemeris* for the year 1675. that a Man troubled with a *Fiſtula*, which the Phyſitians by all their Art could no way relieve; a perſon that was eſteemed a Wizard undertook to cure him; and applying a Powder to the wound, within a few dayes the ſick party recovered. The powder was ſome of the aſhes of a certain Woman who had been burnt to death for a Witch. This was not altogether ſo horrid as that which is by Authors worthy of credit reported to come to paſs, in the days of Pope *Adrian* VI. when the Plague raging in *Rome*, a Magician (whoſe Name was *Demetrius Spartan*) cauſed it to be ſtayed by ſacrificing a Bull to the Devil. See P. *Jovius Hiſtor. Lib.* 21. Such power hath the righteous God given unto Satan over the ſinful Children of Men; yea ſuch a Ruler hath he ſet over them as a juſt puniſhment for all their wickedneſs. His chief deſign is to improve that power which by reaſon of ſin he hath obtained to ſeduce into more ſin. And the Holy God to puniſh the World for iniquity, often ſuffers the Enemy to obtain his deſires this way. What ſtrange things have been done, and how have Diſeaſes been healed by the ſign of the Croſs many times? By which

which means Satans design in advancing ſtatrolatry to the deſtruction of thouſands of Souls, has too ſucceſsfully taken place. And this iniquity did he early and gradually advance amongſt Chriſtians. I have not been able without aſtoniſhment to read the paſſages related by *Auſtin de civitate* Dei *Lib.* 22. *Cap.* 8. He there ſpeaks of one *Innocentia*, whom he calls a moſt Religious Woman, who having a Cancer in her Breaſt; the moſt skilful Phyſitians doubted of the cure. But in her ſleep ſhe was admoniſhed to repair unto the Font where ſhe had been Baptized, and there to ſign that place with the ſign of the Croſs, which ſhe did, and was immediately healed of her Cancer. In the ſame Chapter, he reports that a Friend of *Heſperius* did from *Jeruſalem* ſend him ſome Earth that was taken out of the place where our Lord Chriſt had been buried; & that *Heſperius* had no ſooner received it but his Houſe which before had been moleſted with Evil Spirits was rid of thoſe troubleſome gueſts. He giveth an account alſo, of ſtrange Cures wrought by the Reliques of the Martyrs. It was not (he ſaith) known where the bodies of *Protaſius* and *Gervas* (holy Martyrs) were buried; but *Ambroſe* had it revealed to him in his ſleep; and a blind Man approaching

ing near unto the Bodies inſtantly received his ſight. Another was cured of Blindneſs by the Reliques of the Martyr *Stephen.* And a Child playing abroad, a Cart wheel run over him and bruiſed him, ſo that it was thought he would immediately expire; but his Mother carrying him into the Houſe that was built to honour the memory of St. *Stephens* life and health were miraculouſly continued. Many other wonderful cures doth *Auſtin* there mention, as done by *Stephen's* Reliques. But who ſeeth not that the hand of *Joab* was in all theſe things? For by this means Satan hath filled the World with Superſtition. The Croſs is worſhipped; The Reliques of Martyrs are adored; The honour due to God alone is given to the creature. The ſame method has the grand Enemy obſerved, that ſo he might bring that Superſtition of *Iconolatry* or Image Worſhip, which is ſo provoking to the jealous God, into repute amongſt Chriſtians. It would be endleſs to enumerate how many in Popiſh Countries have been cured of Diſeaſes which for their ſins God hath ſuffered the Devil to puniſh them with, by touching the Image of this or that Saint. Nay, ſome whoſe bodies have been poſſeſſed with evil Spirits, have in that way of Superſtition found relief; in a

more eſpecial manner, when the Image of the Virgin *Mary* hath been preſented before perſons Poſſeſſed, the Devil in them hath cried out, and ſhrieked after a fearful manner, as if he had been put to horrible torture at the ſight of that Image, and ſo hath ſeemed to depart out of the miſerable creature moleſted by him; and all this that ſo deluded Papiſts might be hardened in their Superſtitious opinion of that Image. Many ſuch devices hath Satan to enſnare and ruin the Souls of Men. Some report that the Bodies of Excommunicates in the *Greek Churches* at this day, are ſtrangely handled by the Devil, after Death hath taken hold of them. M. *Ricaut* in his Relation of the preſent ſtate of the *Greek Churches*, Page 279. *&c.* ſaith that a grave *Kaloir* told him that to his own certain knowledge, a perſon who fell under their Church-cenſure, after he had been for ſome time buried, the People where his corps lay interred, were affrighted with ſtrange Apparitions, which they concluded aroſe from the Grave of the accurſed Excommunicate, which thereupon was opened, and they found the Body uncorrupted, and replete with Blood, the Coffin furniſhed with Grapes, Nuts, *&c.* brought thither by infernal Spirits. The *Kaloirs* reſolved to uſe the common remedy

medy in thoſe caſes, *viz.* to cut the body in ſeveral parts, and to boyl it in Wine, as the approved means to diſlodge the evil Spirit, but his Friends intreated rather that the Sentence of Excommunication might be reverſed, which was granted. In the mean time Prayers, and Maſſes, and Offerings were preſented for the dead, and whilſt they were performing theſe Services, on a ſudden was heard a rumbling noiſe in the Coffin of the dead party. Which being opened, they found the body conſumed and diſſolved into duſt, as if it had been Interred ſeven years. The hour and minute of this diſſolution being compared with the date of the *Patriarchs* releaſe when ſigned at *Conſtantinople*, was found exactly to agree with that moment. If there be truth in this Relation, 'tis a dreadful evidence of Satans Reigning amongſt a Superſtitious People, who nevertheleſs call themſelves Chriſtians; and that he does by ſuch means as theſe keep them under chains of darkneſs ſtill. The Devil hath played ſuch Reax as theſe are, not only amongſt Chriſtians but amongſt the Gentiles of old. For *Titus Latinus* was warned in his ſleep that he ſhould declare unto the Senate that they muſt reniew their Stage-plays; he neglecting to deliver his Meſſage, was again by

the ſame *Dæmon* ſpoken unto in his ſleep, and ſeverely reproved for his Omiſſion, and his Son died. Still perſiſting in his omiſſion the *Dæmon* again cometh to him, ſo that he was ſurprized with an acute and horrible diſeaſe. Hereupon by counſel of his Friends, he was carried in his Bed into the Senate, and as ſoon as he had declared what he had ſeen, his Health was reſtored, that he returned home upon his feet: The iſſue was, Stage-plays were more in faſhion than ever before. *Auguſtin de civitate Dei, Lib.*4. *Cap.*26. Learned men are not ignorant that ſtrange Cures were effected amongſt the Heathen by the uſe of *Taliſmans*, or *Images*; of which inventions *Zoroaſter* (the Father of Magicians) is ſuppoſed to be the firſt Author. It is reported that *Virgil* made a brazen fly, and a golden horſe-leach, whereby Flies were hindred from coming into *Naples*, and the Horſe-leaches were all killed in a Ditch. Thus doth *Beelzebub* draw miſerable Men into Superſtition.

And although I am upon a ſerious Subject, and my deſign in writing theſe things; that is ſo I might bear witneſs againſt the Superſtition, which ſome in this land of light have been found guilty of; and that (if God ſhall bleſs what has been ſpoken to convince men

men of the error of their way) the like evils may no more be heard of amongſt us; this notwithſtanding, it may not be improper here to recite ſome facetious paſſages, which I have met with in *Hemmingius* his Diſcourſe, *De ſuperſtitione Magica*, ſince they are to my preſent purpoſe, as diſcovering what delight the infernal Spirits take in drawing Men to make uſe of Superſtitious means for the recovery of health unto their bodies. The Learned Author mentioned, reports, that as he was inſtructing his Pupils in the Art of *Logic*, he had occaſion to recite a couple of Verſes conſiſting of nine Hobgoblin words, *Fecana, cajeti, daphenes*, &c. adding by way of Joke, that thoſe Verſes would cure a Feaver, if every day a piece of Bread were given to the ſick perſon, with one of theſe words written upon it. A ſimple Fellow that ſtood by, thought *Hemmingius* had been in earneſt in what he ſpoke, and not long after having a Servant that fell ſick of a Feaver, he gave him the firſt day a bit of Bread, with a Paper wherein *Fecana* was written, and ſo on for ſix dayes until he came to the word *Gebali*; and then on a ſudden his Servant was well again. Others ſeeing the efficacy of the Amulet did the like, and many were cured of Feavers thereby. In the ſame Chap-

ter, *P.* 908. *Hemingius* writeth of a knaviſh Scholar, that a certain Woman repairing to him for help, who was excedingly troubled with ſore eyes, promiſing him a good reward for his cure, the Knave, though he had no skill, yet for lucre ſake, he promiſed to effect the cure; and in order thereto taketh a piece of Paper, and maketh therein Characters, unto which he never ſaw the like before, only then deviſed them, and writeth in great Letters theſe Abominable Words, *Diabolus eruat tibi oculos, & foramina ſtercoribus impleat.* (The Papiſts ſay that their Saint *Francis* cauſed the Devil to depart out of a poſſeſſed perſon by uſing an alike bruitiſh expreſſion.) He folded up the Paper in a cloth, requiring the diſeaſed party to wear it about her neck, which ſhe did. and her diſeaſe was healed. After two years, being deſirous to know what was in the Paper, ſhe cauſed it to be opened and read; and being greatly offended and inraged at this Indignity, caſt the Paper away, immediately upon which her ſore eyes returned again. Without doubt then, the *Devils* deſign in this cure, was to encourage the prophane *Impoſtor* to endeavour the removal of diſeaſes by like Superſtitious and wicked practices, whereby his own and the Souls of others unto whom he ſhould

impart

impart the Myſtery, would be endangered. The like is to be affirmed concerning attempts to heal diſeaſes, by ſcratching ſuſpected Witches, or ſtopping Urin in Bottles, nailing of Horſe-ſhoes, *&c.* It may be the time will come, when they that have been thus fooliſh, will feel their own Conſciences ſmiting them for what they have done. Let them remember the Example of that gracious and famous Gentlewoman, Mrs. *Honeywood*; the occaſion of whoſe ſorrowful and doleful deſertion, was, in that having a Child ſick, ſhe asked counſel of a Wizard about its Recovery. Certainly, it is better for perſons to repent of ſin the procuring cauſe of all affliction, and by the prayer of Faith to betake themſelves to the Lord Jeſus, the great Phyſitian both of body and ſoul, and ſo to wait for healing in the uſe of lawful means, until God ſhall ſee meet to beſtow that mercy on them; I ſay this is better, than to follow ſuch dark methods as thoſe declared againſt, wherein if they have found any ſucceſs, they may fear it is in wrathful judgment unto them or theirs. Some obſerve that perſons who receive preſent healing in ſuch unlawful wayes, uſually come to unhappy ends at laſt. Let me then conclude the Anſwer unto the caſe propounded with the words

which th Angel bid the Prophet *Elijah* ſpeak to *Ahaziah*'s Meſſengers, 2 *King.* 1:3. *Is it becauſe there is no God in Iſrael, that you go to Baalzebub the God of Ekron?*

There is another Caſe of Conſcience which may here be enquired into, *viz. Whether it be lawful to bind perſons ſuſpected for Witches, and ſo caſt them into the Water, in order to making a diſcovery of their innocency or guiltineſs; ſo as that if they keep above the Water, they ſhall be deemed as confœderate with the Devil, but if they ſink they are to be acquitted from the crime of Witchcraft.* As for this way of purgation it cannot be denied but that ſome learned men have indulged it. King *JAMES* approveth of it, in his Diſcourſe of Witch-craft *B.* 3. *Chap.*6. ſuppoſing that the water refuſeth to receive Witches into its Boſom, becauſe they have perfidiouſly violated their Covenant with God, confirmed by Water in Baptiſm. *Kornmannus* and *Scribonius* do upon the ſame ground juſtifie this way of tryal. But a worthy *Caſuiſt* of our own, giveth a judicious Reply to this ſuppoſal, *viz.* that all Water is not the Water of Baptiſm, but that only which is uſed in the very act of Baptiſm. Moreover, according to this notion the *Proba* would ſerve only for ſuch perſons as have been Baptized. *Wierus* and *Bodinus* have written

written againſt this Experiment. So hath *Hemmingius*; who ſaith, that it is *both ſuperſtitious and ridiculous.* Likewiſe, that Learned Phyſitian *John Heurnius* has publiſhed a Treatiſe, which he calls, *Reſponſum ad ſupremam curiam Hollandiæ, nullum eſſe æquæ innatationem lamiarum indicium.* That Book I have not ſeen, but I find it mentioned in *Meurſius* his *Athenæ Batavæ.* Amongſt *Engliſh* Authors, Dr. *Cott* hath endeavoured to ſhew the unlawfulneſs of uſing ſuch a practice. Alſo Mr. *Perkins* is ſo far from approving of this *probation by cold water,* as that he rather inclines to think that the perſons who put it in practice are themſelves after a ſort practiſers of Witch-craft. That moſt Learned, Judicious, and Holy Man, *Gisbertus Voetius* in his forementioned Exercitation *de Magia,* P. 573. endeavours to evince that the cuſtom of trying Witches by caſting them into the Water is *unlawful, a Tempting of God, and indirect Magic.* And that it is utterly unlawful, I am by the following Reaſons convinced:

1. This practice has no Foundation in nature, nor in Scripture. If the Water will bear none but Witches, this muſt need proceed either from ſome natural or ſome ſupernatural cauſe. No natural cauſe is or can be aſſigned why the bodies of ſuch perſons ſhould

ſhould ſwim rather than of any other. The Bodies of Witches have not loſt their natural Properties, they have weight in them as well as others. Moral changes and viceouſneſs of mind, make no alteration as to theſe natural proprieties which are inſeparable from the body. Whereas ſome pretend that the Bodies of Witches are poſſeſſed with the Devil, and on that account are uncapable of ſinking under the water; *Malderus* his reply is rational, *viz.* that the Allegation has no ſolidity in it, witneſs the *Gadarens* Hoggs, which were no ſooner poſſeſſed with the Devil but they ran into the Water, and there periſhed. But if the experiment be ſupernatural, it muſt either be Divine or Diabolical. It is not divine; for the Scripture does no where appoint any ſuch courſe to be taken to find out whether perſons are in league with the Devil or no. It remains then that the experiment is Diabolical. If it be ſaid, that the Devil has made a compact with Wizards, that they ſhall not be drowned, and by that means that Covenant is diſcovered; the Reply is, we may not in the leaſt build upon the Devils word. By this Objection the matter is ultimately reſolved into a Diabolical Faith. And ſhall that caſt the ſcale, when the lives of men are concerned? Suppoſe

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the Devil ſaith theſe perſons are Witches, muſt the Judge therefore condemn them?

2. Experience hath proved this to be a fallacious way of trying Witches, therefore it ought not to be practiſed. Thereby guilty perſons may happen to be acquitted, and the innocent to be condemned. The Devil may have power to cauſe ſupernatation on the water in a perſon that never made any compact with him. And many times known and convicted Wizards have ſunk under the water when thrown thereon. In the *Bohemian* Hiſtory mention is made of ſeveral Witches, who being tried by cold water were as much ſubject to ſubmerſion as any other perſons. *Delrio* reports the like of another Witch. And *Godelmannus* ſpeaks of ſix Witches in whom this way of trial failed. *Malderus* ſaith It has been known that the very ſame perſons being often brought to this probation by Water, did at one time ſwim and another time ſink; and this difference has ſometimes hapned according to the different perſons making the experiment upon them; in which reſpect one might with greater reaſon conclude that the perſons who uſed the experiment were Witches, then that the perſons tried were ſo.

3. This way of purgation is to be account-

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ed of, like other provocations or appeals to the Judgement of God, invented by men: ſuch as *Camp-fight, Explorations by hot water, &c.* In former times it hath been cuſtomary (and I ſuppoſe tis ſo ſtill among the *Norwegians*) that the ſuſpected party was to put his hand into ſcalding water, and if he received no hurt thereby then was he reputed innocent; but if otherwiſe, judged as guilty. Alſo, the trial by *fire Ordeal* has been uſed in our Nation in times of Darkneſs. Thus *Emma* the Mother of King *Edward* the Confeſſor, was led barefoot and blindfold over certain hot irons, and not hapning to touch any of them, was judged innocent of the crime which ſome ſuſpected her as guilty of. And *Kunegund* Wife to the Emperour *Henry II.* being accuſed of Adultery, to clear her ſelf, did in a great and honourable Aſſembly take up ſeven glowing irons one after onother with her bare hand, and had no harm thereby. Theſe bloody kind of Experiments are now generally baniſhed out of the World. It is pity the *Ordeal* by cold water is not exploded with the other.

4. This *vulgar probation* (as it uſeth to be called) was firſt taken up in times of Superſtition, being (as before was hinted of other Magical Impoſtures) propagated from

Pagans to *Papiſts*, who would (as may be gathered from *Bernards* 66 Serm. *in Cantica*) ſometimes bring thoſe that were under ſuſpicion for Hereſie unto their Purgation in this way. We know that our *Anceſtors*, the old *Pagan Saxons* had amongſt them four ſorts of *Ordeal* (*i. e.* Trial or *Judgement* as the *Saxon* word ſignifies) whereby when ſufficient proof was wanting, they ſought (according as the Prince of darkneſs had inſtructed them) to find out the truth concerning ſuſpected perſons, one of which *Ordeals* was this, the perſons ſurmiſed to be guilty, having Cords tied under their Arms, were thrown with it into ſome River, to ſee whether they would ſink or ſwim. So that this Probation was not originally confined to Witches, but others ſuppoſed to be Criminals were thus to be tried: but in ſome Countries they thought meet thus to examine none but thoſe who have been ſuſpected for familiarity with the Devil. That this cuſtom was in its firſt riſe Superſtitious is evident from the Ceremonies of old uſed about it. For the *Proba* is not canonical, except the perſon be caſt into the Water with his right hand tied to his left foot. Alſo, by the Principle which ſome approvers of this Experiment alledge to confirm their fanſies; their Principle is, *Nihil quod per Necro-*

Necromantian ſit, poteſt in aqua fallere aſpectum intuentium. Hence *William* of *Malmſbury*, *Lib.*2.*P.*67. tells a fabulous Story (though he relates it not as ſuch) of a Traveller in *Italy* that was by a Witch transformed into an Aſſe, but retaining his humane underſtanding would do ſuch feats of activity, as one that had no more wit than an Aſſe could not do; ſo that he was ſold for a great price; but breaking his Halter he ran into the Water, and thence was inſtantly unbewitched, and turned into a Man again. This is as true as *Lucian*'s Relation about his own being by Witch-craft transformed into an Aſſe; and I ſuppoſe both are as true as that cold water will diſcover who are Witches. It is to be lamented, that *Proteſtants* ſhould in theſe dayes of light, either practiſe or plead for ſo Superſtitious an Invention, ſince *Papiſts* themſelves have of later times been aſhamed of it. *Verſtegan* in his Antiquities, *Lib.*3. *P.*53. ſpeaking of the trials by *Ordeal*, and of this by cold water in particular, has theſe words; *Theſe aforeſaid kinds of* Ordeals, *the* Saxons *long after their Chriſtianity continued: but ſeeing they had their beginnings in* Paganiſm *and were not thought fit to be continued amongſt Chriſtians; at the laſt by a Decree of Pope* Stephen *II. they were aboliſhed.* Thus he. Yea, this

this kind of trial by Water, was put down in *Paris* A. D. 1594. by the ſupream Court there. Some learned *Papiſts* have ingenuouſly acknowledged that ſuch *Probations* are Superſtitious. It is confeſſed that they are ſo, by *Tyræus, Binsfeldius, Delrio,* and by *Malderus de magia,* Tract. 10. *Cap.* 8. *Dub.* 11. who ſaith, that they who ſhall practiſe this Superſtition, and paſs a judgement of Death upon any perſons on this account, will (without repentance) be found guilty of Murder before God.

It was in my thoughts to have handled ſome other Caſes of the like nature with theſe inſiſted on: but upon further conſideration, I ſuppoſe it leſs needful, the practices which have given occaſion for them being ſo groſly Superſtitious, as that they are aſhamed to ſhow their heads openly. The *Chaldæans* and other Magicians amongſt the Heathen Nations of old, practiſed a ſort of *Divination* by *Sieves* (which kind of *Magic* is called *Coſcinomantia*) The like Superſtition has been frequent in Popiſh Countries, where they have been wont to utter ſome words of Scripture, and the Names of certain Saints over a *Sieve,* that ſo they might by the motion thereof, know where ſomething ſtollen or loſt was to be found. Some alſo have believed that if they

they ſhould caſt Lead into the Water, then *Saturn* would diſcover to them the thing they enquired after. It is not *Saturn* but *Satan* that maketh the diſcovery, when any thing is in ſuch a way revealed. And of this ſort is the fooliſh Sorcery of thoſe Women that put the white of an Egg into a Glaſs of Water, that ſo they may be able to divine of what Occupation their future Husbands ſhall be. It were much better to remain ignorant than thus to conſult with the Devil. Theſe kind of practices appear at firſt bluſh to be Diabolical; ſo that I ſhall not multiply Words in evincing the evil of them. It is noted that *the Children of Iſrael did ſecretly thoſe things that are not right againſt the Lord their God*, 2 King. 17.9. I am told that there are ſome who do ſecretly practiſe ſuch Abominations as theſe laſt mentioned, unto whom the Lord in mercy give deep and unfeigned Repentance and pardon for their grievous Sin.

CHAP.

CHAP. IX.

A ſtrange Relation of a Woman in Weymouth *in* New-England, *that has been Dumb and Deaf ever ſince ſhe was three years old, who nevertheleſs has a competent knowledge in the Myſteries of Religion, and is admitted to the Sacrament. Some parallel Inſtances of wayes to teach thoſe that are naturally Deaf and Dumb to ſpeak. Another Relation of a Man in* Hull *in* New-England, *under whoſe Tongue a Stone bred. Concerning that* Petrification *which humane Bodies are ſubject unto. That* Plants *and diverſe ſorts of* Animals *have ſometimes bred in the Bodies of Men.*

HAving diſpatched the *Digreſſion*, which the things related in ſome of the preceding Chapters did neceſſarily lead us into: I now proceed in commemorating ſome other *Remarkables*, which it is pity but that Poſterity ſhould have the knowledge of. I ſhall in this Chapter only take notice of two particulars amongſt our ſelves, with ſome parallel Inſtances which have hapned in other parts of the World. I am informed that there is now at *Weymouth* in *New-England* a Man and his Wife who are both of them Deaf, and

that the Woman had been ſo from her Infancy; and yet that ſhe underſtands as much concerning the ſtate of the Countrey, and of particular perſons therein, and of obſervable occurrences, as almoſt any one of her Sex; and (which is more wonderful) though ſhe is not able to ſpeak a word, ſhe has by ſigns made it appear that ſhe is not ignorant of *Adam*'s fall, nor of Man's miſery by nature, nor of Redemption by Chriſt, and the great concernments of Eternity, and of another World, and that ſhe her ſelf has had experience of a work of Converſion in her own Soul. I have made enquiry about this matter of ſome that are fully acquainted therewith, and have from a good hand received this following account. 'Matthew 'Prat aged about fifty five years, was in his 'minority by his godly Parents educated re-'ligiouſly, and taught to read: When he 'was about twelve years old, he became to-'tally Deaf by ſickneſs, and ſo hath ever 'ſince continued; after the loſs of his hear-'ing he was taught to write: his Reading 'and Writing he retaineth perfectly, & makes 'much good improvement of both, but his 'Speech is very broken, and imperfect, not 'eaſily intelligible; he maketh uſe of it more 'ſeldom, only to ſome few that are wonted

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'to it. He diſcourſeth moſt by Signs, and 'by Writing. He is ſtudious and judicious 'in matters of Religion, hath been in Church-'fellowſhip, a partaker of all Ordinances 'near thirty years, hath approved himſelf un-'to good ſatisfaction therein, in all wayes of 'Church Communion, both in publick and 'private; and judged to be a well wrought 'Convert and real Chriſtian. *Sarah Prat* 'his Wife, being about forty three years old, 'was alſo quite deprived of Hearing by ſick-'neſs, when about the third year of her Age, 'after ſhe could ſpeak, and had begun to learn 'Letters, having quite loſt Hearing, ſhe loſt 'all ſpeech (doubtleſs all remembrance and 'underſtanding of Words and Language,) 'her Religious Parents being both dead, her 'godly Brother *Ephraim Hunt* (yet ſurviving) 'took a Fatherly care of her, ſhe alſo happi-'ly fell under the Guardianſhip and Tuition 'of the Reverend Mr. *Thomas Thacher*, who 'laboured with deſign to teach her to under-'ſtand Speech or Language by Writing, but 'it was never obſerved that any thing was 'really effected; ſhe hath a notable accuracy 'and quickneſs of underſtanding by the Eye, 'ſhe diſcourſeth altogether by ſigns, they that 'are able to diſcourſe with her in that way, 'will communicate any matter much more

ſpeedily (and as full) as can be by Speech, and ſhe to them. Her Children ſign from the Breaſt, and learn to ſpeak by their eyes and fingers ſooner than by their tongues. She was from her Child-hood naturally ſober, and ſuſceptible of good civil Education, but had no knowledge of a Deity, or of any thing that doth concern another life and world. Yet God hath of his infinite mercy, revealed Himſelf, his Son, and the great Myſteries of Salvation unto her by an Extraordinary and more immoderate working of his Spirit (as tis believed) in a ſaving work of Converſion. An account of her Experiences was taken from her in writing by her Husband; upon which ſhe was Examined by the Elders of the Church, they improving her Husband and two of her Siſters, intelligent perſons, and notably skill'd in her artificial Language; by whoſe help they attained good ſatisfaction, that ſhe underſtandeth all the Principles of Religion: Thoſe of the Unity of the Divine Eſſence, Trinity of Perſons, the Perſonal Union, the Myſtical Union, they made moſt diligent enquiry about, and were ſatisfied that her Knowledge and Experience was diſtinct and ſound, and they hoped ſaving. She was under great exerciſe of Spirit, and

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'moſt affectionately concerned for and about 'her Soul, her Spiritual and Eternal eſtate. 'She imparted her ſelf to her Friends, and 'expreſſed her deſire of help. She made uſe 'of the Bible and other good Books, and re-'markt ſuch places and paſſages as ſuited her 'condition, and that with tears; ſhe did 'once in her Exercíſe, write with a Pin up-'on a Trencher three times over, *Ah poor 'Soul*! and therewithal burſt forth into tears, 'before divers of her Friends. She hath 'been wont to enquire after the Text, and 'when it hath been ſhewed to her to look 'and muſe upon it. She knoweth moſt, if 'not all perſons Names that ſhe hath ac-'quaintance with. If Scripture Names, will 'readily turn and point to them in the Bible. 'It may be conceived, that although ſhe 'underſtands neither Words, Letters, 'nor Language; yet ſhe underſtands things 'Hieroglyphically. The Letters and Words 'are unto her but ſigns of the things, and as 'it were Hieroglyphicks. She was very de-'ſirous of Church-Communion in all Ordi-'nances, and was admitted with general and 'good ſatisfaction, and hath approved her 'ſelf to the beſt obſervation, a grave and 'gracious Woman. They both attend pub-'lick Worſhip with much reverence and con-

'ſtancy, and are very inoffenſive (and in di-
'vers reſpects) exemplary in their Conver-
'ſation. Thus far is that Narrative, written *June* 27. 1683.

I ſuppoſe no one that rightly conſider the Circumſtances of this Relation will make a ſcruple about the lawfulneſs of admitting ſuch Perſons to participate in the Holy Myſteries of Chriſt's Kingdom. All judicious *Caſuiſts* determine, that thoſe who were either born, or by any accident made Deaf and Dumb, if their Converſation be blameleſs, and they able by ſigns (which are Analogous to verbal expreſſions) to declare their knowledge and faith; may as freely be received to the Lords Supper, as any that ſhall orally make the like Profeſſion. Of this judgement was *Luther.* And *Melanchon* (*in conſil. part* 1. *Page* 268.) *Gerhard Loc. Com. Tom.* 5. *Theſ.* 226. *Alting Loc. Gom. part* 1. *Page* 90. *Voetius Diſp. Select. part* 2. *In appendice de ſurdis. Balduinus* in his Caſes of Conſcience (*Lib.*2.*C.*12.) does confirm this by producing ſeveral Inſtances of Dumb perſons admitted to the Communion. Its certain that ſome ſuch have been made to underſtand the Myſteries of the Goſpel, ſo as to ſuffer Martyrdome on that account.

In the Year 1620. one that was Deaf and Dumb

Dumb, being ſolicited by the *Papiſts* to be preſent at *Maſſe*, choſe rather to ſuffer death. It is alſo a thing known, that Men are able by ſigns to diſcourſe, and to communicate their ſentiments one to another. There are above thirty *Mutes* kept in the *Ottoman* Court for the Grand Seignior to ſport with: Concerning whom Mr. *Ricaut* in his Hiſtory of the preſent State of the *Ottoman Empire* (*P.* 62.) reports, that they are able by ſigns not only to ſignifie their ſence in familiar Queſtions, but to recount Stories, and underſtand the Fables of the *Turkiſh* Religion, the Laws and Precepts of the *Alcoran*, the Name of *Mahomet*, and what elſe may be capable of being expreſſed by the tongue. This Language of the *Mutes* is ſo much in faſhion in the *Ottoman* Court, that almoſt every one can deliver his ſenſe in it. And that Deaf perſons have been ſometimes able to write, and to underſtand what others ſay to them by the very motion of their Lips is moſt certain. *Camerarius* tells us of a young Man and a Maid then living at *Noremberg*, who though Deaf and Dumb, could Read and Write, and Cypher, and by the motion of a mans Lips, knew his meaning. *Platerus* ſpeaketh of one Deaf and Dumb born, that yet could expreſs his mind in a Table-book, and underſtood

what others wrote therein, and was wont to attend upon the Miniſtry of *Oecolampadius*, underſtanding many things by the motion of the lips of the Preacher. Mr. *Clark* in his Examples (*Vol.*1. *Chap.* 33.) ſaith, that there was a Woman in *Edinburg* in *Scotland* (her Name was *Gennet Lowes*) who being naturally Deaf and Dumb, could underſtand what People ſaid meerly by the moving of their Lips. It is famouſly known that Mr. *Criſp* of *London*, could do the like. *Borellus* giveth an account of one that loſt his Hearing by a violent Diſeaſe when he was five years old, yet if they did but whiſper to him, he could by their Lips perceive what they ſaid. There is one now living (or that not many years ſince was ſo) in *Sileſia* in whom that Diſeaſe of the *Small Pox* cauſed a total Deafneſs; who nevertheleſs, by exact obſerving the motion of Mens Lips, can underſtand what they ſay; and if they do but Whiſper he perceives what they ſay better than if they vociferate never ſo loudly. He attends upon publick Sermons, being able to give an account of what is delivered, provided he may but ſee the Preacher ſpeaking, though he cannot hear a word. It is conſiſtent with reaſon that *Mutes* ſhould underſtand what others ſay by the motion of their Lips,

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ſince it is evident that the lips are of great uſe in framing Speech. Hence *Job* calls his ſpeech, *the moving of his lips*, Chap. 16. *Ver.* 5, and we know that tongueleſs perſons by the help of their lips and other Organs of ſpeech have been able to ſpeak. Eccleſiaſtical ſtory informs us of ſeveral Confeſſors of the truth, who after their Tongues were cut out by bloody Perſecutors could ſtill bear witneſs to the truth. *Honorichius* (that cruel King of the *Vandals*) cauſed the Tongues of many to be violently pluckt out of their mouths; Who after that could ſpeak as formerly: Only two of them when they became guilty of the ſin of Uncleanneſs were able to ſpeak no more; this has been atteſted by three credible Witneſſes who knew the perſons: See Mr. *Baxter's Church Hiſtory*, P. 130. There is lately Publiſhed (in *Latin*) a very ſtrange Relation of a Child in *France* (his Name was *Peter Durand*) who being viſited with the *Small Pox* when he was about ſix years old, his Tongue putrified, and was quite conſumed. After which (the *Uvula* in his Mouth being longer than it was before) he could by the help of the other Organs of Speech diſcourſe as plainly as if he had never loſt his Tongue. Theſe things are marveilous. And yet I have lately met with a paſſage more

more ſtrange than any of theſe related. There is (or was in the Year 1679.) living near *Kerchem* in *Germany*, a Man (his name is *John Algair*) who ſuddenly loſt the uſe of his Speech: the caſe has been ſo with him, that fourteen years together, he can never ſpeak but at one hour of the Day, juſt as the Sun cometh to the Meridian he has the liberty of his Speech for an hour and no more; ſo that he knoweth exactly when it is twelve a Clock, becauſe then he can ſpeak, and not a minute before that, nor a minute after one. This is related in the *Germanic Ephemerides* of *Miſcellaneous Curioſities*, for the Year 1679. *Obſervat.* 188. It is evident that the Sun has a marvelous influence as to ſome Diſeaſes, which the bodies of Men are ſubject unto. For in *Egypt* though the Plague rage the day before, on that very day when the Sun enters into *Leo*, it ceaſeth, when alſo the Floods of *Nilus* abate, as Geographers inform us.

Moreover, it is poſſible by Art to teach thoſe that are by nature Deaf and Dumb to ſpeak. The *Dactylogy* of *Beda* is pretty, whereby Men ſpeak as nimbly with the fingers as with the tongue; taking five fingers of the one hand for Vowels, and the ſeveral poſitions of the other for Conſonants. But that Deaf perſons may learn to ſpeak, happy

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experience hath proved, and that by many Inſtances. A *Caſtro* has given an account of the method by him ſucceſsfully obſerved in teaching a Boy to ſpeak that was born Deaf. After the uſe of ſome purgative medicines, he cauſed the Hair to be ſhaved off from his head, over the *Coronal ſuture*; and then frequently anointed the ſhaven place with a mixture of *Aqua vitæ, Salt peter, Oyl of Butter, Almonds,* &c. Having done this, he began to ſpeak to the deaf perſon (not at his Ear, but) at his *Coronal ſuture*; and there after the uſe of Unctions and Emunctions the ſound would pierce, when at his Ears it could not enter, ſo did he by degrees teach him to ſpeak (*vide Ephem. German. Anno* 1670. *Obſervat.* 35.) But others have with good effect, followed another kind of method. There was a *Spaniſh* Noble Man (Brother to the Conſtable of *Caſtile*) who being born Deaf and conſequently Dumb from his Infancy, Phyſitians had long in vain tried Experiments for his Relief. At laſt a certain Prieſt undertook to teach him to ſpeak. His attempt was at firſt laughed at, but within a while the Gentleman was able (notwithſtanding his Deafneſs ſtill remained) to converſe and diſcourſe with any Friend. he was taught to ſpeak by putting a cord about his

his Neck, and ſtraitning or loſening the ſame, to advertiſe him when to open or ſhut his Mouth, by the Example of his Teacher. Nor was there any difference found between his Speech and that of other Men, only that he did not regulate his voice, ſpeaking commonly too high (*vid.* Conferences of *Virtuoſi P.*215.) Not long ſince *Fran. Mercur. Helmont*, deſigning to teach a Deaf man to ſpeak, concluded it would be more eaſily practicable if the experiment were made with an Eaſtern wide-mouthed Language, which does remarkably expoſe to the Eye the motions of the Lips, Tongue and Throat. Accordingly he tried with the *Hebrew* Tongue; & in a ſhort time his Dumb Schollar became an excellent *Hebrician*. Others have lately been as ſucceſsful in their attempts to cauſe Deaf perſons to ſpeak and underſtand the *Europæan* Languages. We need not go out of our own Nation, for there we find living Inſtances. In the Philoſophical Tranſactions for the Year 1670. *Numb.*61. an account is given concerning Mr. *Daniel Whaley* of *North-Hampton* in *England*; who by an accident loſt his Hearing when he was about five years of age; and ſo his Speech, not at once, but by degrees in about half a years time. In the Year 1661. The Learned and Ingenious Dr.

Wallis

Wallis of *Oxford*, undertook to teach the Deaf Gentleman to ſpeak and write. Nor did the Doctor fail in attaining his end. For in the ſpace of one year, the Dumb man had read over great part of the *Engliſh* Bible, and had attained ſo much skill as to expreſs himſelf intelligibly in ordinary affairs, to underſtand Letters written to him, and to write Anſwers to them. And when Forreigners out of curioſity came to viſit him, he was able to pronounce the moſt difficult words of their Language (even *poliſh* it ſelf) which any could propoſe unto him. Nor was this the only perſon on whom the Doctor ſhewed his skill, but he has ſince done the like for another (a Gentleman of a very good Family) who did from his Birth want his Hearing. Likewiſe Dr. *Holder* in his late Book about the natural production of Letters, giveth Rules for the teaching of the Deaf and Dumb to ſpeak.

I have the rather mentioned theſe things; for that there are ſeveral others in this Countrey who are Deaf and Dumb; whenas if they had an ingenious Inſtructor; I am abundantly ſatisfied that they might be taught to ſpeak, their Deafneſs notwithſtanding. Nor is this more difficult than it is to learn thoſe that are blind to write; which though ſome may think it impoſſible and incredible, there

is (or at leaſt three years ago there was) a living Inſtance to convince them. For in the *Weekly Memorials for the Ingenious*, lately publiſhed at *London* (in *Page* 80.) I find an obſervable paſſage which I ſhall here cauſe to be tranſcribed and inſerted. From the Journal *des Scavans*, ſet forth *March* 25. 1680.

An Extract of a Letter written from Lyons, by *M. Spon. M. D.* &c. *concerning a Remarkable Particular.*

'*Eſther Elizabeth van Waldkirk*, Daughter of a Merchant of *Shaffhauſen*, reſiding at *Geneva*, aged at preſent nineteen years, having been blind from two Moneths old, by a Diſtemper falling on her Eyes, nevertheleſs hath been put on to the ſtudy of Learning by her Father, ſo that ſhe underſtands perfectly *French*, *High-Dutch* and *Latin*; ſhe ſpeaks ordinarily *Latin* with her Father, *French* with her Mother, and *High-Dutch* with the People of that Nation; ſhe hath almoſt the whole Bible by heart; is well skilled in *Philoſophy*; plays on the *Organs* and *Violin*; and which is wonderful in this condition, ſhe hath learned to write, by an invention of her Fathers, after this manner:

There

'There was cut for her upon a Board, all 'the *Letters of the Alphabet*, ſo deep as to 'feel the figures with her fingers, and to fol- 'low the traces with a *Pencil*, till that ſhe had 'accuſtomed her ſelf to make the Chara- 'cters. Afterwards they made for her a 'Frame, which holds faſt her Paper when 'ſhe will write, and which guids her hand to 'make ſtraight Lines; ſhe writes with a '*Pencil* rather than with Ink, which might 'either foul her Paper, or by failing, might 'cauſe her to leave words imperfect. 'Tis 'after this manner that ſhe writes often in '*Latin* to her Friends, as well as in the other 'two Languages.

But thus much may ſuffice to be ſpoken about *Mutes*, and the poſſibility of their being taught intelligibly to expreſs themſelves, though their deafneſs ſhould ſtill remain. I now proceed unto things of another nature: And the next *Remarkable* which we ſhall take notice of, is, concerning one now in *Hull* in *New-England* (*viz.* Lieutenant *Collier*) who about ſixteen years ago, being ſenſible of pain in his throat, made uſe of the common Remedies in that caſe, but to little effect. At laſt the pain about thoſe parts became very extream, eſpecially when he drank any Beer, nor was he able to ſwallow without much

diffi-

difficulty, ſo that he lived upon Water and liquid Subſtances. After he had been for ſome time in this miſery, a Stone appeared under his Tongue, which though viſible to the Eye, continued there for ſome dayes before it was taken out; and at laſt of it ſelf fell into his mouth, (and ſo into his hands) leaving an hole behind it at the Roof of his Tongue. This Stone I have by me, whileſt I write this, only ſome part of it is broken away; that which remains, weighs twelve Grains. The perſon concerned, affirms, that it was firſt of a yellowiſh Colour, but now it is white, not being an inch in length, in ſhape ſomewhat reſembling a Mans Tongue. But that which made the matter the more ſtrange, was, that when he had occaſion to void Urin, he was in as much pain as if the Stone had been in his Bladder or Kidney; for when his Urin paſſed from him, he was uſually put into a Sweat with pain and anguiſh; the reaſon whereof I ſhall leave unto the more curious Inquiſitors into Nature to determine. There are *Lapideous Humors* in the Bodies of men, occaſioned ſometimes by Colds, ſometimes by ill Diet which are apt to become Stones. It is related by the late *German Curioſi*, that in the year 1655. a Perſon of quality in *Dantzick* was much afflicted

cted with a painful Tumor in his Tongue, a skilful Chirurgeon perceiving a Stone there, cut it out, upon which the Patient recovered, the Stone being as big as a ſmall *Olive*. The like hapned to another in the Year 1662. Again in the Year 1678. a Gentlewoman in *Grunberg*, having been for ſeveral Years in the Spring and in the Fall afflicted with a pain in her tongue, at laſt the pain became intollerable, untill a Stone as big as a *Filberd*-Nut came out of her Tongue, upon which ſhe had eaſe. In the *Philoſophical Tranſactions* for the Year 1672. *Page* 4062. an account is given of a Man in *England* who had a Stone breeding under his Tongue, occaſioned by his ſuffering much cold in a Winter Sea-Voyage. Not long after his Landing, he found an hard lump in the place where the Stone was generated. There were eight years between the time of the Stones firſt breeding and its being taken away. Upon a freſh cold-taking he ſuffered much pain, but when his cold was over his pain ceaſed. At laſt it cauſed a ſwelling about his throat, eſpecially at the firſt draught of Beer at Meals. The laſt Summer of his affliction, the Stone cauſed him to be vertiginous; and ſome dayes before its exciſion, ſuch an abundance of Rheume and Spittle flowed out of his

his Mouth, as would preſently wet all the Bed about him. The Stone weiged but ſeven Grains, being much of the ſhape of our ordinary Horſe-beans. This Stone was by judicious Obſervators judged to be one of thoſe Tumors called *Atheroma*, and therefore the Name they would have it called by, is *Lapis Atheromatis*. Stones have been taken out of the Joynts of many Gouty perſons, ſome cold Impoſthumes ariſing in their joynts before. *Sennertus*, *Platerus*, *Bartholinus*, *Skenckius*, and other learned Men have obſerved that Humane Bodies are ſubject to putrification in every part of them, and many notable Inſtances to this purpoſe are mentioned in the Philoſophical Tranſactions at *London*; and by the *Curioſi* in forreign Countries. I preſume it will not be unacceptable unto ſuch as have not thoſe Books, for me to relate ſome Examples out of them to our preſent purpoſe. There was then, a Man who being troubled with a *Catarrh* and obſtruction of Urin, when a Vein was opened there came four Stones out of it. Again a perſon that was much afflicted with a Diſtillation of Rhume. And another that was continually imployed in preparing Lime: Small ſtones bred in their Lungs, many of which (as big as Peas) were Coughed up. A Stone as big as a Gooſes

Egg

Egg was found adhæring to the Liver of the Counteſs of *Nadaſti*. One that died by a violent pain in his head, there was found a Stone therein between the *Dura* and the *Pia Mater*. A Woman that died by *Nephretick Pains*, the Phyſitian found her left Kidney to be filled with large Stones, as for the right Kidney the ſubſtance of it was converted into a perfect Stone. In the ſame year there was an Ox near *Padua*, in *Italy*, which could by no means be made fat; but was obſerved to be ſtrangely ſtupid, and to hold down his head after an unuſual manner; they that killed him, found that his Brains were petrified, being as hard as Marble. The like hapned to another Ox in *Suecia*. Nor are Humane Bodies wholly free from the like *Petrification*; for *Anatomiſts* of good credit, affirm that they have known ſeveral diſſected by them, whoſe Brains were in part petrified. Nay the heart it ſelf is not exempted from this Miſery. There were three Stones found in the Heart of the Emperour *Maximilian II.* It is no leſs ſtrange that Bones ſhould be generated in the Lungs, Heart, and other Bowels. Nothing in nature ſeems more myſterious than that which hapned to the Brother of the illuſtrious *Caſpar Horwath*, a Baron in the Kingdom of *Hungaria*, who having been

for ſome years Conſumptive, after his Death the Phyſitians opened him, and found in the midſt of his heart (which was very much dried) a Bone like an Almond, perfectly expreſſing the genuine Effigies of the dead Gentleman, repreſenting his very Beard, and all the features of his face ſo exactly, as that it was not poſſible for any Artiſt to have drawn a Picture more like the Perſon, than Nature had performed in this Bone (*vide Germ. Ephem. An.* 1671. *Obſerv.* 40. *P.* 72.) Moreover, credible Hiſtories Report, that in *Africa*, the Bodies of Men (and of other Animals) have been turned into perfect Stones. Nor is that much leſs prodigious which *Alkoſius* reports concerning a Tailors Wife (her Name was *Columba Chatry*) who having conceived with Child, the uſual time for Delivery being come, was in great pain, and other ſymptoms of Birth appeared, yet ſhe was never Delivered, but lived twenty eight years in much miſery, ſtill retaining her Burden. After her Death, the Phyſitians found that the Child within her was turned into a Stone, *vid. Sennert. Pract. Med. Lib.* 4. *Part* 2. *Cap.* 8. *De Lythopædia*. *Thuanus* hath another Inſtance like unto this. And within a few years there hapned a thing as prodigious and aſtoniſhing (though without any *Lapi-*

di-

dification) as any of the former Relations. For in the Year 1652. the Wife of *John Puget* at *Tolouſe* in *France*, being with Child and come to her full time, was in travailing pains, but no Child followed. For the ſpace of twenty years ſhe perceived the Child to ſtir, with many troubleſome ſymptoms accompanying; but for the ſix laſt years of her life, ſhe perceived it not to move; falling ſick ſhe requeſted a Chirurgeon to open her after ſhe was dead; that being done, a Child was found in her Body, neither *putrified* nor yet *petrified*. All the inward parts of the Child were diſcoloured with a blackiſhneſs, except the heart, which was red, and without any iſſuing blood. This Infant weighed eight pound Averdupoiſe. The Mother died, *June* 18. 1678. being about the ſixty fourth year of her Age. I ſhould hardly give credit to a Story ſo ſtupendous and incredible, were it not mentioned in the Philoſophical tranſactions (*No.*139. *P.* 979. as a thing moſt undoubtedly true. But to conclude the Diſcourſe we are upon, I ſhall only add here, that it is not ſo ſtrange for Stones to breed in all parts of the Bodies of Men, as for Plants, and diverſe ſorts of Animals to be formed therein: Yet many Authors have atteſted to this. And a late Writer affirms that there was not long

ſince a Woman who having drunk *Stagnating* Water out of a Pond where Frogs uſed to keep, grew *Cachectical*, and ſwelled ſo as that ſhe was thought to be *Hydropical*. One Evening walking near the Ponds where the Frogs croked, ſhe perceived Frogs to croke in her Belly. Acquainting a Phyſitian, he gave her a ſtrong *Cathartick*, whereupon ſhe caſt up two living Frogs pretty large, green on their back and yellow under their bellies, and voided three dead by ſiege, with a great deal of greeniſh *Serum*, after which ſhe was well diſpoſed. Again in the Year 1680. A Man living near *Lyons* in *France*, voided a Worm ſeven Ells long, ſcaly like a Serpent, and hairy. See the *Weekly Memorials for the Ingenious*, P. 67, 82, 100.

CHAP.

CHAP. X.

Of Remarkable Tempeſts *in* New-England. *A Remark upon the Hurricane,* Anno. 1635. *A Remarkable accident by a ſudden freezing of Rain in the Year* 1659. *A ſtrange Whirl-wind in* Cambridge 1680. *Another in* New-Haven Colony 1682. *Another at* Springfield. *Some parallel Inſtances. Of* Earthquakes *in this Countrey. Land wonderfully removed. Parallel Stories. Of Remarkable Floods this year, not only in* New-England, *but in other parts of the World. An account of a prodigious Flood in* France *five years ago, with conjectures concerning the natural reaſon of it.*

OTher *Remarkables* beſides thoſe already mentioned, have hapned in this Countrey, many of which I cannot here inſert, as not having received a full and clear account concerning them. Nevertheleſs, ſuch particulars as I have by good and credible hands been informed of, I ſhall further add. And let it be here Recorded, that we have ſeen diverſe Tempeſts in *New-England,* which deſerve to have a *Remark* ſet upon them, in reſpect of ſome notable Circumſtances wherewith they have been attended. I have not

heard of any Storm more diſmal than the great *Hurricane* which was in *Auguſt* 1635. the fury whereof threw down (either breaking them off by the bole or plucking them up by the roots) thouſands of great Trees in the Woods. Of this ſome account is given by Mr. *Thacher*, in the firſt Chapter of our preſent Collection. And I muſt confeſs, I have peculiar reaſon to commemorate that ſolemn providence, inaſmuch as my Father and Mother, and four of my Brethren were then in a Veſſel upon the Coaſt of *New-England*, being at Anchor amongſt the Rocks at the *Iſles of Sholes* when the Storm began; but their Cables broke, and the Ship was driving directly upon a mighty Rock, ſo that all their lives were given up for loſt, but then in an inſtant of time, God turned the Wind about, which carried them from the Rock of Death before their eyes: This memorable providence is mentioned in my Fathers Life, both in that Edition publiſhed in this Countrey, *Page* 21,22. And alſo in that publiſhed by Mr. *Clark* in his laſt Volumn of Lives, *Page* 131. Wherefore I ſhall not here further enlarge upon it. In the Year 1659. near the Town of *Concord* in *New-England*, there hapned that which is ſomewhat rare, and therefore to be reckoned amongſt Remarkable

markable Accidents. In the Moneth of *February*, it having rained a great part of the day, at night it froze extreamly, so as that many Limbs were broken off from many Trees by the weight of the Ice, caused by the sudden friezing of the Rain upon the Boughs. It was somewhat formidable to hear the crackings made a good part of the night, by the falling of so much Wood (thousands of Cords) as was by that means occasioned. Of later years several places in this Countrey have been visited with strange and awful Tempests. That was very Remarkable which hapned in *Cambridge* in *New-England*, *July* 8. 1680. The persons who were Witnesses of that very amazing Providence have declared what themselves observed about it. The History whereof I shall here insert, a Worthy Person having furnished me with the following Narrative. '*Samuel Stone* of '*Cambridge* in *New-England* does declare and 'testifie, that *July* 8. 1680. about two of 'clock in the afternoon, he being with his 'young Son in the Field, the Wind then 'Southerly, he observed a Cloud in the North-'west in opposition to the Wind, which caused a singing noise in the Air, and the wind 'increased, till the Whirl-wind came, which 'began in the Meadow near where he was, though

'though then it was not ſo violent as it pro-
'ved afterwards, as it paſſed by him it ſucked
'up and whirled about the Hay that was
'within the compaſs of it: it paſſed from
'him towards his Houſe over an Hill, tear-
'ing down ſeveral Trees as it went along;
'and coming to his Barn carried off a conſi-
'derable part of the Roof (about twenty
'four foot one way, and thirty the other,
'fell near the Dwelling-houſe where People
'were, yet could not its fall be heard by them
'(yet it was ſo great that it was heard by ſome
'a mile off) by reaſon of the great ruſhing
'noiſe of the Wind. Afterwards as it preſ-
'ſed towards *Matthew Bridge*'s Houſe, it tore
'down ſome Trees and Indian Corn, and
'there roſe up into the Air for the ſpace of a
'quarter of a Mile; afterwards it came down
'upon the Earth in a more violent manner;
'the effects whereof he ſaw not, but it may
'be known by the following Relation.

'*Matthew Bridge* who was an Eye-witneſs
'of what hapned, Declares that he obſerved
'a thick Cloud coming along his Fathers
'Field before his houſe, as to appearance ve-
'ry black; in the inſide of the Cloud as it
'paſſed over him, there ſeemed to be a light
'Pillar as he judged about eight or ten Foot
'diameter, which ſeemed to him like a Screw

or

'or ſolid Body. Its motion was continually 'circular, which turned about the reſt of the 'Cloud. It paſſed along upon the Ground, 'tearing all before it, Buſhes by the roots, yea 'the Earth it ſelf, removing old Trees as they 'lay along on the Earth, and Stones of a 'great magnitude, ſome of which could not 'be found again: great Trees were twiſted 'and torn down, and carried a diſtance from 'the place where they were; Branches of 'Trees, containing about a Load of Wood, 'were blown from their Bodies, and carried 'forty yards or more. The Cloud it ſelf 'was filled with Stones, Buſhes, Boughs, and 'other things that it had taken up from the 'Earth, ſo that the top and ſides of the Cloud 'ſeemed like a green Wood. After it went 'from him, it went a mile and half before it 'ſcattered, bearing down the Trees before it 'above a Mile in breadth; paſſing through 'a thick Swamp of *Spruſe*, *Pine*, and other 'young Trees (which was about half a mile 'through) it laid all flat to the ground, yet 'the Trees being young, are ſince riſen up: 'it was obſervable as it paſſed through a new 'planted Orchard, it not only pulled up 'ſome of the young Trees by the roots, but 'broke off ſome of them in the bodies, about 'two or three foot high; as if they had been

ſhot

'shot off not hurting the Stocks. Moreover, 'there was such a great noise made by the 'Storm, that other considerable noises at the 'same time, as falling of very great Trees ve-'ry near one, could not be heard. The a-'bove said *Matth. Bridge*, and a Boy with him 'endeavoured to run to the House, but were 'prevented by the Storm, so that they were 'necessitated to ly flat upon the Ground be-'hind some Bushes, and this thick Cloud and 'Pillar passed so near them as almost to touch 'their feet, and with its force bent the Bushes 'down over them, and yet their lives were 'preserved. *John Robbins* a Servant Man 'was suddenly slain by this Storm, his Body 'being much bruised, and many Bones bro-'ken by the violence thereof. Thus con-cerning that.

The last year was attended with sundry Remarkable Tempests in several parts of this Countrey. One of which hapned in *New-Haven* Colony, *June* 10. 1682. Concerning which I have received from a good hand the following account. This Storm began about 2 *h. P. M.* and continued two hours. It reached *Stratford, Milford, Fairfield, New-Haven*, and it was very violent in every one of these places, especially *Milford*, where three Barns were blown down by it, and one

House

Houſe new built, that was forty foot in length, well incloſed, was moved from the Foundation at one corner, near two foot and an half; but the greateſt ſtrength of the Storm was about ſix miles above *Stratford*, as is evident by the great Havock, that is there made, for the compaſs of half a mile in breadth, ſcarce a Tree left ſtanding, which is not ſhaken by the Storm; the ſtrongeſt Oaks are torn up by the roots, ſome two foot, ſome three foot and more over; young Saplins that were not ſo big as a Mans middle, were broken off in the midſt: This Storm came out of the Weſt, and the Wind did before the end ſomewhat vere towards the North; it was attended with a violent Rain: the very noiſe of the Wind in the Woods, was ſuch, as that thoſe that were in it could not hear the fall of a Tree a few Rods from them. Great Limbs of Trees were carried like Feathers in the Air an incredible diſtance from the Trees they were broken from: Many that were at work in the Woods were in great danger, and had no way to preſerve themſelves but by running into open Plains, where there were no Trees. The ſtrength of the Storm paſſed along Eaſt and by South, over *Stratford River*, and between *Milford* and *New-Haven*, and there it paſſed away into

into the Sound towards *Long-Iſland*: Many thouſands of Trees were blown down both above and below the place before ſpecified, but in the compaſs of that half mile, the greateſt ſtrength of the Storm was; for here almoſt there was an univerſal Deſtruction of all the Trees, leaving the place upon Hills ſo naked that very few Trees are found ſtanding. Thus of that Tempeſt.

Alſo, on *June* 26. 1682. there were the moſt amazing Lightnings that have been known in *New-England*, a great part of the night being thereby made as light as the Day. In ſome places grievous Hail fell with the Lightning, breaking the Windows of ſome Houſes. But at *Springfield* it was moſt dreadful, where great pieces of Ice, ſome ſeven, ſome nine inches about, fell down from the Clouds with ſuch violence that the Shingles upon ſome Houſes were broken thereby, and holes beat into the Ground, that a man might put his hand in. Several acres of Corn (both Wheat and Indian) were beat down and deſtroyed by the Hail. Yet this Hail-ſtorm (though terrible) was not comparable to that which hapned three years ago in another part of the World, *viz.* at the Town of *Blois* in *France*, where the People were by the amazing fury of a prodigious Tempeſt affrighted

frighted out of their ſleep; and forced to riſe out of their Beds that they might ſave their lives. Several Houſes, and two (Churches) Meeting-houſes, were beat down to the ground. This Tempeſt was likewiſe accompanied with a moſt prodigious Hail, many thouſand ſtones being found as big as a Mans fiſt. This unuſual Artillery of Heaven, broke all the Slates wherewith the Houſes were covered, and the Glaſs-windows, all over the Town, as if they had been beaten in a Morter. Without the Town eight whole Pariſhes with the Fields adjacent were wholly ruined by that Hail, in ſuch a terrible manner, that it ſeemed as if no Corn had been ſown, or Vines planted there. Four other Pariſhes were much endamaged, multitudes of Chimneys beaten down, ſo that the damage thereby, with the breaking of the Windows and Tyles, were valued to be above two hundred thouſand Crowns; and the harm in the Vineyards, and Corn-fields invaluable. The Divine Providence was very much ſeen, in that Man, Woman nor Child were killed in this fearful Deſolation. The Reader may ſee a more full Relation of this prodigious Hail-ſtorm in Mr. *Burton*'s ſurpriſing Miracles of Nature, *Page* 180,181. As for thoſe ſudden Guſts wherewith part of

Cam-

Cambridge, and ſeveral Towns near *New-Haven* in *New-England* were Alarm'd, the like hapned at a place in *England*, fourteen years ago; the account whereof may be ſeen in the *Philoſophical Tranſactions* Numb. 17. *Page* 2156. which I ſhall here inſert. It is that which followeth, *Octob.* 30. 1669. betwixt five and ſix of the Clock in the Evening, the Wind Weſterly, at *Aſhley* in *North-Hamptonſhire*, hapned a formidable *Hurricane*, ſcarce bearing ſixty yards in its breadth, and ſpending it ſelf in about ſeven minutes of time. Its firſt diſcern'd aſſault was upon a Milk-Maid, taking her Pail and Hat from off her Head; and carrying it many ſcores of yards from her, where it lay undiſcovered ſome dayes. Next, it ſtorm'd the Yard of one *Strigge*, dwelling in *Weſtthorp* (a name of one part of the Town) where it blew a Wagon-body off of the Axel-trees, breaking the Wheels and Axel-trees in pieces, and blowing three of the Wheels ſo ſhattered over a Wall. The Wagon ſtood ſomewhat croſs to the paſſage of the Wind. Another Wagon of Mr. *Salisbaries* marched with great ſpeed upon its Wheels againſt the ſide of his Houſe to the aſtoniſhment of the Inhabitants. A branch of an *Aſh-tree* of that bigneſs that two luſty Men could ſcarce lift it, blew over Mr.

Mr. *Salisburies* Houſe without hurting it; and yet this Branch was torn from a Tree, an hundred yards diſtant from that Houſe. A Slate was found upon a Window of the houſe of *Samuel Templer* Eſqr. which very much bent an Iron Bar in it; and yet tis certain, that the neareſt place, the ſlate was at firſt forced from, was near two hundred yards. Not to take notice of its ſtripping of ſeveral Houſes; one thing is remarkable, which is, that at Mr. *Maidwells* Senior, it forced open a Door, breaking the Latch, and thence marching through the Entry, and forcing open the Dairy Door, it overturned the Milk-Veſſels, and blew out three Panes or Lights in the Window; next it mounted the Chambers, and blew out nine Lights more: from thence it proceeded to the Parſonage, whoſe Roof it more than Decimated; thence croſſeth the narrow Street, and forcibly drives a Man headlong into the Doors of *Tho. Briggers*. Then it paſſed with a curſory ſalute at *Thomas Marſtones*, down to Mr. *George Wignils*, at leaſt a Furlongs diſtance from *Marſtons*, and two Furlongs from *Sprigges*, where it plaid notorious Exploits, blowing a large Hovel of Peas from its Supporters, and ſettling it cleaverly upon the ground, without any conſiderable damage to the Thatch. Here it

blew a Gate Poſt, fixed two foot and an half in the ground, out of the Earth, and carried it into the Fields, many yards from its firſt abode.

Thus much concerning Remarkable *Tempeſts.*

Earthquakes deſerve to be mentioned amongſt *Remarkable Providences,* ſince *Ariſtotle* himſelf could ſay, that the Man is ſtupid and unreaſonable who is not affected with them. This part of the World hath not been altogether free from ſuch tremendous accidents, albeit, through the gracious providence of God) there never was yet any harm done amongſt us thereby, ſo far as I have heard. The Year 1638. was attended with a conſiderable *Earth-quake.* There are who affirm that they heard a ſtrange kind of noiſe before the Earth began to tremble. Another *Earth-quake* was obſerved in ſome parts of *New-England, Anno Domini* 1658. Alſo in in the Year 1662. on the 26, 27, and 28 of *January,* the Earth was ſhaken at leaſt ſix times in the ſpace of three dayes. I remember that upon the firſt approach of the *Earth-quake,* the things on the Shelves in the Houſe began to move. Many People ran out of their Houſes with fear and amazement: but no Houſe fell, nor was any damage ſuſtained

ſtained. There was another *Earth-quake*, *April* 3. 1668. We in *Boſton* were ſenſible of it, but ſome other parts of the Countrey were more terribly ſhaken. The *Indians* ſay that the *Earth-quake* this year, did ſtop the courſe of a conſiderable River. It is alſo reported, that amongſt the *French* in *Nova-Scotia*, there hapned an *Earth-quake* which rent an huge Rock aſunder to the center, wherein was a vaſt hollow of an immeaſurable depth. Concerning *Earth-quakes* which have lately hapned in remoter parts of the World, I ſhall not here inſert any thing, having mentioned them in my *Diſcourſe of Comets*, Printed the laſt year. Only therein I have not taken notice of that memorable *Earth-quake*, *May* 12. 1682. having received Information concerning it more lately. Such Readers as are inquiſitive into things of this nature, may ſee that *Earth-quake* deſcribed and diſcourſed on, in the *Weekly Memorials for the Ingenious*, *Page* 125, &c. Remarkable was that which hapned *A. D.* 1670. at a place called *Kenebunck*, in the *Province of Main* in *New-England*, where not far from the River ſide a piece of Clay Ground, was thrown up over the top of high Oakes that grew between it and the River, into the River, ſtopping the courſe thereof, and leaving an hole forty

yards ſquare, wherein were thouſands of clay Bullets, like Musket Bullets. It is alſo remarkable, that the like to this hapned at *Caſco* (twenty miles to the Eaſtward of the other place) much about the ſame time: Whether the removal of this ground did proceed from an *Earth-quake*, or by the eruption of Mineral Vapors, or from ſome other cauſe, may be diſputed. They that would give a probable conjecture concerning the natural cauſe, muſt firſt know whether a great Drought, or much Rain, or both ſucceſſively, did not proceed, of which I am not informed. The like Memorable accidents have hapned in ſeveral places in *England*, both in the former, and in this preſent age; which it may be twill be pleaſing and edifying to ſome Readers for me here to commemorate. To proceed. The like to what hath been related, fell out 1571. in *Hereford-ſhire*; *Marcley Hill*, in the Eaſt part of the Shire; with a roaring noiſe, removed it ſelf from the place where it ſtood, and for three dayes together travelled from its old ſeat. It began firſt to take its Journey, *February* 17. being Saturday, at ſix of the clock at night, and by ſeven of the clock next Morning, it had gone forty paces, carrying with it Sheep in their Cotes, Hedg Rows,

and

and Trees, whereof ſome were overturned, and ſome that ſtood upon the Plain are firmly growing upon the Hill, thoſe that were Eaſt were turned Weſt, and thoſe in the Weſt were ſet in the Eaſt. In this Remove it overthrew *Kinnaſton Chappel*, and turned two High-wayes near an hundred yards from their old paths. The Ground that thus removed was about twenty ſix Acres, which opening it ſelf with Rocks and all, bore the Earth before it for four hundred yards ſpace, without any ſtay, leaving Paſturage in place of the Tillage, and the Tillage overſpread the Paſturage. Laſtly overwhelming its lower parts, it mounted to an Hill of twelve Fathom high, and there reſted, after three dayes Travel. Again on the third of *January*, A. D. 1582. at *Hermitage* in *Dorſet-ſhire*, a place of ground of three Acres, removed from its old place (as is teſtified by *Stow* in his *Summary*) and was carried over another Cloſure where Alders and Willows grew, the ſpace of forty Rod or Perches, and ſtopped the High-way that led to *Corne*, and the Hedges that it was incloſed with, incloſe it ſtill, and the Trees ſtand bolt upright, and the place where this Ground was before, is left like a great Pit. Alſo on the fourth of *Auguſt* 1585. at *Motingham* in *Kent*, after a

very violent Tempeſt of Thunder and Rain, the Ground ſuddenly began to ſink, and three great Elms growing upon it, were carried ſo deep into the Earth, that no part of them could any more be ſeen. The Hole left is in compaſs eighty yards, and a Line of fifty Fathom plummed into it finds no bottom. Alſo *December* 18. 1596. a mile and half from *Weſtram* Southward (which is not many miles from *Motivgam*) two Cloſes lying together, ſeparated, with an Hedge of Hollow Aſhes; there was found a part thereof twelve Pearches long, to be ſunk ſix foot and and an half deep; the next morning fifteen foot more; the third morning eighty foot more at the leaſt, and ſo daily that great Trench of Ground containing in length about eighty Pearches, and in breadth twenty eight, began with the Trees and Hedges on it, to loſe it ſelf from the reſt of the Ground lying round about it, and withal to move and ſhoot forward day and night for eleven dayes. The Ground of two Water-pits, the one ſix foot deep of Water, the other twelve at the leaſt, and about four Pearches over in breadth, having ſundry Tuffs of *Alders* and *Aſhes* growing in the Bottoms, with a great Rock of Stone under them, were not only removed out of their places, and carried towards the South,

South, at leaſt four Pearches a pieces, but withal mounted aloft, and become Hills, with their Sedge, Flags, and black Mud upon the tops of them, higher than the face of the Water which they had forſaken) by three foot, and in the place from which they are removed; other ground which lay higher is deſcended, receiving the Water which lies upon it. Moreover, in one peace of the plain Field, there is a great hole made by ſinking of the Earth to the depth of thirty foot at the leaſt, being in breadth in ſome places two Pearches over, and in length five or ſix Pearches. Alſo there an Hedge thirty Pearches long, carried Southwad with his Trees, ſeven Pearches at the leaſt; and ſundry other ſinkings there be in divers places, one of ſixty Foot, another of forty ſeven, and another of thirty four foot, by means of which confuſion is is come to paſs, that where the higheſt Hills were, there be the deepeſt Dales, and the loweſt Dales are become the higheſt Ground. The whole meaſure of breaking, was at the leaſt nine Acres. One Inſtance more I find to the like purpoſe in Mr. *Childrey* his *Britannia Baconica*, pag. 131 where ſpeaking of the natural Rarities of *Cheſhire*, he thus writeth, *July* 1. 1657. about 3. *h.* in the Pariſh of *Bukley*, was heard a

very great noiſe like Thunder afar off, which was much wondred at, becauſe the ſky was clear, and no appearance of a Cloud. Shortly after a Neighbour comes to me (ſaith the Author of this Relation) and told me I ſhould ſee a very ſtrange thing, if I would go with him, ſo coming into a Field, called the *Lay-field*, we found a very great Bank of Earth which had many tall Oaks growing on it, quite ſunk under the ground, Trees and all. At firſt we durſt not go near it, becauſe the Earth for near twenty yards round about is exceeding much rent, and ſeems ready to fall in; but ſince that time my ſelf and ſome others by Ropes have ventured to ſee the bottom, I mean to go to the brink, ſo as to diſcern the viſible bottom, which is Water, and conceived to be about thirty yards from us, under which is ſunk all the Earth about it for ſixteen yards round at leaſt; three tall Oaks, a very tall Awber, and certain other ſmall Trees, and not a ſprigg of them to be ſeen above water: four or five Oaks more are expected to fall every moment and a great quantity of Land is like to fall, indeed never ceaſing more or leſs, and when any conſiderable Clod falls, its much like the report of a Canon. We can diſcern the Ground hollow above the Water a very great

depth

depth, but how far hollow, or how far deep is not to be found out by Man. Some of the water was drawn out of this Pit with a Bucket, and they found it to be as ſalt as Sea-water; whence ſome imagine that there are certain large paſſages there, into which the Sea flows under ground, but I rather think, that this Salt-water is no more but that which iſſues from thoſe Salt Springs about *Nantwich*, and other places in this Shire. But of this no more at preſent.

Some Remarkable *Land-floods*, have likewiſe hapned in *New-England*. Nor is that which came to paſs this preſent year to be here wholly paſſed over in ſilence. In the Spring time the great River at *Connecticot* uſeth to overflow, but this year it did ſo after Midſummer, and that twice: For *July* 20. 1683. A conſiderable Flood unexpectedly aroſe, which proved detrimental to many in that Colony. But on *Auguſt* 13. a ſecond and a more dreadful Flood came. The Waters were then obſerved to riſe twenty ſix foot above their uſual Boundaries. The Graſs in the Meadows, alſo the Engliſh Grain was carried away before it. The Indian Corn by the long continuance of the Waters is ſpoiled: ſo that the four River Towns *viz. Windſor, Hartford, Weathersfield, Middle-Town*, are extream ſufferers. They write

from thence, that ſome who had hundreds of Buſhels of Corn in the Morning, at night had not one Peck left for their Families to live upon. There is an awful intimation of Divine Diſpleaſure *Remarkable* in this matter; inaſmnch as *Auguſt* 8. a day of publick Humiliation with Faſting and Prayer, was attended in that Colony, partly on the account of Gods hand againſt them in the former Flood; the next week after which, the hand of God was ſtretched out over them again, in the ſame way, after a more terrible manner then at firſt. It is alſo *Remarkable* that ſo many places ſhould ſuffer by inundations as this year it hath been. For at the very ſame time when the Flood hapned at *Connecticot*, there was an *Hurricane* in *Virginia* attended with a great exundation of the Rivers there, ſo as that their Tobacco and their Indian Corn is very much damnified. Moreover, we have received Information this Summer, that the mighty River *Danow* (the biggeſt in *Europe*) hath overflowed its Banks, by means whereof many have loſt their lives. Alſo near *Aix* in *France*, there lately hapned an unuſual Flood, whereby much harm was done; and had the Waters continued riſing but one hour longer, the City had probably been deſtroyed thereby. There was likewiſe

a ſudden and extraordinary Flood in *Jamaico*, which drowned many (both Men and Beaſt) and was very detrimental to ſome Plantations there. They that came lately from thence, aſſure us that the Waters in ſome places aroſe an hundred and fifty foot. Such mighty Streams did the Heavens ſuddenly power down upon them. Thus doth the great God *Who ſits King upon the Floods for ever*, make the World ſee how many wayes he hath to puniſh them, when it ſhall ſeem good unto him. Many ſuch things are with him. There are who think that the laſt Comet, and thoſe more rare Conjunctions of the *Superiour Planets*, hapning this Year, have had a natural influence into the mentioned Inundations. Concerning the Flood at *Connecticot*, as for the more immediate natural cauſe, ſome impute it to the great Rain which preceded. Others did imagine that ſome more than uſual *Cataracts* did fall amongſt the Mountains, there having been more Rain then what now fell, ſometimes when no ſuch Flood has followed. It is not impoſſible, but that the Wind might be a ſecondary cauſe of this Calamity; Judicious Obſervators write concerning the River *Dee* in *Cheſhire* in *England*, that though much Rain do fall, it riſeth but little, but if the South

Wind

Wind beat vehemently upon it, then it ſwells and overflows the Grounds adjoyning extreamly; the reaſon of which is, that the River being broad towards the Sea, when the Rain falls it hath a quick and eaſie paſſage, but the South Wind brings the Sea in, and doth ſomewhat ſtop the free paſſage of the River into the Sea. Whether there might not be ſome ſuch natural reaſon of the great Flood in *Connecticot* at this time; the ingenious upon the place, who know beſt how things are there circumſtanced may conſider. With us in *Boſton* it was then at firſt an *Euroclydon*; but in the afternoon the Wind became Southerly, when it blew with the greateſt fierceneſs. If it were ſo at *Connecticot*, it ſeems very probable that the fury of the wind gave a check to the free paſſage of the River, which cauſed the ſudden overflowing of the Waters. It has moreover been by ſome obſerved, that the breaking forth of ſubterraneous Waters has cauſed very prodigious Floods. Since the dayes of *Noah*, when the Fountains of the great Deep were opened, no Hiſtory mentions a more ſurprizing and amazing Inundation than that which happened five years ago at *Gaſcoyn* in *France* (proceeding (as tis probably judged) from the irruption of Waters out of the Earth. Concerning

cerning which Remarkable accident, a judicious account is given in the late *Philoſophical Collections*, publiſhed by Mr. *Robert Hook*, *Page* 9. There being but one of theſe Books in the Countrey; the Ingenious will not blame me, if I here inſert what is there Related, which is as followeth;

'In the beginning of the Moneth of *July*, 1678. after ſome gentle rainy dayes 'which had not ſwelled the Waters of the 'Garonne more than uſual; one night this 'River ſwelled all at once ſo mightily, that 'all the Bridges and Mills above *Tolouſe* 'were carried away by it. In the Plains 'which were below this Town, the Inhabitants who had built in places, which by 'long Experience they had found ſafe enough from any former Inundation, were 'by this ſurprized, ſome were drowned together with their Cattle; others had not 'ſaved themſelves but by climbing of Trees, 'and getting to the tops of Houſes; and 'ſome others which were looking after their 'Cattle in the Field, warned by the noiſe 'which this horrible and furious Torrent of 'Water (rowling towards them with a ſwiftneſs like that of the Sea (in *Britain* he 'means) made at a diſtance, could not ſcape 'without being overtaken, though they fled with

'with much precipitation: this nevertheleſs 'did not laſt many hours with this violence. 'At the ſame time Exactly, the two Rivers 'only of *Adour* and *Gave*, which fall from 'the *Pyrænean Hills*, as well as the *Geronne*, 'and ſome other ſmall Rivers of *Gaſcoyn*, 'which have their Source in the plain, as the '*Gimone*, the *Save* and the *Ratt*, overflowed 'after the ſame manner, and cauſed the ſame 'Devaſtations. But this Accident hapned 'not at all to the *Aude*, the *Ariege*, or the '*Ariſe*, which come from the Mountains of '*Toix*, only that they had more of the ſame 'then thoſe of the *Conſeraut*, the *Comminge*, 'the *Bigorre*. Thoſe who have heard talk 'of thoſe Inundations at a diſtance, were 'not at all aſtoniſhed at it, believing it to pro-'ceed from the violent Rains of ſome Tem-'peſts which had ſuddenly filled theſe Ri-'vers, or that they had cauſed a ſudden 'Thaw of the Snow of the *Pyræneans*, which 'had ſwelled the Rivers that were near.

'*Monſieur Martel* of *Montabaun*, Advocate 'of the Parliament, an Inquiſitive and Lear-'ned Man hath ſearched after this cauſe of 'this Deluge (by the order of *Monſieur Fou-'cault Intendant de Juſtice en la generalite de 'montaban*, one not leſs ſeeing and under-'ſtanding in ingenious Sciences, than expert

and

and exact in the performance of his charge and imployment) underſtanding that this overflowing could not be produced by either of the forementioned cauſes, and being aſſured that it muſt have had one more extraordinary than all theſe.

And firſt he grounded his thoughts upon the report of the People of the place who were witneſſes of this Prodigy. And above all of thoſe who being in the higheſt Valleys of the *Pyræneans* at the very Source, had either ſeen or known all circumſtances, for they all agreed, that it had rained indeed but that the Rain was neither ſo great, nor laſted ſo long as to ſwell the Rivers to that exceſs, or to melt the Snow off the Mountains. But the nature of theſe Waters, and the manner of their flowing from the Mountains, confirmed him perfectly in his Sentiments. For, 1. The *Inhabitants* of the *Lower Pyræneans* obſerved, that the Waters overflowed with violence from the Entrails of the Mountains, about which there were opened ſeveral Channels, which forming ſo many furious Torrents tore up the trees, the Earth and great Rocks in ſuch narrow places where they found not a paſſage large enough. The Water which alſo ſpouted from all the ſides of the Mountain

in

'in innumerable Jets, which laſted all the 'time of the greateſt overflowing, had the 'taſt of Minerals.

'2. In ſome of theſe paſſages the Waters 'were ſtinking (as when one ſtirs the mud 'at the bottom of Mineral Water) in ſuch 'ſort that the Cattle refuſed to drink of it, 'which was more particularly taken notice 'at *Lombez*, in the overflowing of the *Save*, '(which is one of the Rivers) where the 'Horſes were eight hours thirſty before they 'would endure to drink it.

'3. The Biſhop of *Lombez* having a de-'ſire to cleanſe his Gardens, which the *Save* 'paſſing through by many Channels by this 'overflowing, had filled with much Sand and 'Mud; thoſe which entred them felt an 'itching like to that which one feels when 'one Bathes in Salt-water, or waſhes one 'ſelf with ſome ſtrong Lixivial: theſe Wa-'ters have cauſed the ſame kind of itching 'riſings in the skin. This laſt Obſervation 'is not leſs ſtrong then both the others to 'prove, that this over-flowing was not either 'cauſed by the Rains, or by the meltings of 'the Snow, becauſe this itching could not be 'produced by either of the ſaid Waters, 'which are not at all of this nature, but by 'ſome Mineral juice, either *Vitriolic* or *Alu-*

minous

'*minous*, which the Waters had diſſolved in 'the Bowels of the Mountains, and had car-'ried along with it in paſſing through thoſe 'numerous Crannies. And tis for this rea-'ſon that *Monſieur Martel* believes he had 'found out the true cauſe of this overflow-'ing to be nothing elſe but the ſubterraneous 'Waters; for if the Heavens have not ſup-'plied his prodigious quantity of Waters, 'neither by the Rain, nor the melting of the 'Snow: it cannot come elſe where then from 'the Bowels of the Earth, from whence paſ-'ſing through divers Channels, it had con-'tracted and carried along with it that ſtink-'ing and pungent quality.

But thus much concerning late Remarkable Floods.

CHAP. XI.

Concerning Remarkable Judgements. Quakers *judicially plagued with ſpiritual Judgments. Of ſeveral ſad Inſtances in* Long-Iſland. *And in* Plimouth *Colony. That ſome of the* Quakers *are really poſſeſſed with Infernal Spirits. Proved by a late wonderful Example of one at* Balſham *near* Cambridge *in* England. *Of ſeveral who imprecated vengeance upon themſelves. The woful end of* Drunkards. *And of thoſe that have deſigned evil againſt the* Churches *of* Chriſt *in* New-England.

THoſe memorable *Judgements* which the Hand of Heaven has executed upon notorious Sinners, are to be reckoned amongſt *Remarkable Providences. Lubricus hic locus & difficilis.* He undertakes a difficult province that ſhall relate all that might be ſpoken on ſuch a Subject, both in that it cannot but be gravaminous to ſurviving Relations, when ſuch things are publiſhed, alſo in that men are apt to miſapply the unſearchable Judgements of God, which are a great deep, as *Job*'s Friends did; and wicked *Papiſts* have done the like, with reſpect to the untimely death of famous *Zuinglius.* We may

may not judge of Men meerly by outward accidents which befal them in this World, ſince all things happen alike unto all, and no man knoweth either love or hatred by all that is before them. We have ſeen amongſt our ſelves, that the Lords faithful Servants have ſometimes been the Subjects of very diſmal diſpenſations. There hapned a moſt awful providence at *Farmington* in *Connecticot* Colony, *Dec.* 14. 1666. When the Houſe of Serjeant *John Hart* taking fire in the night, no man knows how, (only it is conjectured that it might be occaſioned by an Oven) he and his Wife, and ſix Children were all burned to death before the Neighbours knew any thing of it, ſo that his whole Family had been extinguiſhed by the fatal Flames of that unhappy night, had not one of his Children been providentially from home at that time. This *Hart* was eſteemed a choice Chriſtian, and his Wife alſo a good Woman. Such things ſometimes fall upon thoſe that are dear unto God, to intimate, *if this be done to the green tree, what ſhall be done to the dry*, that is fit for nothing but the fire. Nevertheleſs, a Judgement may be ſo circumſtanced, as that the diſpleaſure of Heaven is plainly written upon it, in legible Characters. On which account it is ſaid, *that the wrath of God*

is revealed from Heaven againſt all ungodlineſs and unrighteouſneſs of Men, Rom. 1. 18. Sundry Learned Men have publiſhed whole Volumns profitable to be read, on this Subject, *e. g. Goulartius* his Hiſtorical Collections. *Honſdorſius* in his Hiſtorical Theater; which is inlarged by *Lonicerus*. *Chaſſalion* his memorable Hiſtories of the Judgements of God. And amongſt our *Engliſh* Writers, D. *Beard* in his Theater of Gods Judgements, with Dr. *Taylor*'s Additions; and Mr. *Clark* in his two Volumns of Examples, have ſaid enough to convince Atheiſts that there is a God, and that there is a Judgement. Yea, the divine providence in Remarkable Puniſhments inflicted upon very wicked men has been ſo conſpicuous and glorious, as that the Gentiles of old could not but take notice of it. The Poet could ſay, *Raro antecedentem ſceleſtum deſeruit pede pœna claudo.* And whereas *Epicures* did object that evil men ſometimes eſcape puniſhment a long time; *Plutarch* (whoſe works *Beza* eſteemed to be amongſt the moſt excellent of Humane Writings) has a notable Treatiſe, the deſign whereof is to vindicate divine Juſtice in this matter. Many Remarkable Examples to our preſent purpoſe, have hapned in *New-England*, and more than I ſhall at preſent take notice of. All wiſe

men

men that are acquainted therewith, obſerve the blaſting rebukes of providence upon the late *Singing and Dancing Quakers*, in ſignal Inſtances, two or three of which may be here Recorded, that ſo others may hear and fear and do no more ſo wickedly.

The firſt inſtance, ſhall be that which concerns the unhappy man that was Murdered in *Long-Iſland*, of which a good hand in thoſe parts, in a Letter bearing Date, *Decemb.* 12. 1681. writes as follows. 'There went down 'about a Moneth ſince three mad *Quakers*, 'called *Thomas Caſe's* Crew, one man named '*Denham*, belonging to *Newer-ſnicks*, and two 'Women with him belonging to *Oyſter-Bay*; 'theſe went down to *South-hold*, where they 'meet with *Samuel Banks* of *Fairfield*, the 'moſt Blaſphemous Villain, that ever was 'known in theſe parts. Theſe joyning to-'gether with ſome other Inhabitants of *South-'hold*, of the ſame ſpirit; there went into their 'company a young Merchant, named *Tho-'mas Harris*, who was ſomewhat inclining to 'the *Quakers* before; (he belonged to *Boſton*) 'they all got about him, and fell a Dancing 'and Singing, according to their Diabolical 'manner. After ſome time, the ſaid *Harris* 'began to act like them, and to Dance, and 'ſing, and to ſpeak of extraordinary raptures

of joy; and to cry out upon all others as Devils, that were not of their Religion; which alſo they do frequently: when the ſaid *Harris* manifeſted theſe ſigns of Converſion, as they accounted it; they ſolemnly accepted of him as one of their company; and *Banks* or *Denham* (for I have forgotten which of the two) gave him this promiſe, *that hence forward his Tongue ſhould be as the Pen of a ready Writer, to declare the praiſes of their Lord.* After this, the young man who was ſober and compoſed before, ran up and down, *Singing Joy*, and calling ſuch Devils as ſhould ſay any thing in way of oppoſition: and ſaid his Father was a Devil that begat him. Quickly after he went from the Town of *South-hold*, to a Farm belonging to that Town, to the houſe of a *Quaker* of the ſame ſpirit, and went to bed before the reſt of the Family, and when a young man of the ſame houſe went to go to bed to him, he told him that he muſt get up, and go to *South-hold* that night, where he had left *Banks* and the reſt; the young man endeavoured to perſwade him to lie ſtill till day, but he would not, but gat up, and went away; after ſome time he was miſſed, and enquiry made for him, but he could not be heard of, only his Hat, and

Gloves,

'Gloves, and Neck-cloth was found in the 'Road from the Farm to the Town. And 'two dayes after, *Banks* looking into a Bible, 'ſuddenly ſhut it again, crying out, his friend '*Harris* was dead; the next day he was 'found by the Sea ſide, about a quarter of a 'mile from the place, where his hat and o-'ther things were found, but out of the road, 'with three holes like ſtabs in his throat, and 'no Tongue in his Head, nor the leaſt 'ſign thereof, but all was clear to his Neck-'bone within, his mouth cloſe ſhut, one of his 'Eyes hanging down upon his cheek out of 'his head, the other ſunk ſo deep in his head 'that at firſt it ſeemed quite out, but was 'whole there. And Mr. *Joſhua Hobart*, who 'was one of them to view his dead Body, 'told me that there was no ſign of any 'Tongue left in his Mouth, *ſuch was the end 'of that Tongue which had the promiſe of being 'as the Pen of a ready Writer.* Further the 'night after he was buried, Captain *Young* '(who is high Sheriff and chiefly concerned 'in looking after the buſineſs) as he told me 'himſelf, being in bed, in the dead of the 'night, was awakened by the voice of this '*Harris*, calling to his Window very loud, 'requiring him to ſee that juſtice was done 'him; This voice came three times in that

'night; the next night when he was asleep, 'it came into his house, close to his Bed-side, 'and called very loud, asking him if he heard 'him, and awaked him. Thus concerning that Tragical Story.

An intelligent and credible person living upon that Island, in a Letter, Dated *September* 4. 1683. adds as follows; There was a-'bout four years since, by some of the same 'crew, another attempt made amongst us, 'which was also attended with the like pro-'vidence, though not so fatal an issue; There 'was a young Woman, a Daughter of a *Qua-'ker* among us, who was howled into their 'Society, as *Harris* was, and quickly fell to 'railing on others, and then to raving, being 'in a dreadful condition, so that several per-'sons of their Gang watched with her, and 'she was made wonderful strong to out-'strive them, and to break away from them. 'One of their own party newly in favour 'with them, told me that he was by in the 'night when they watched with her, and in 'the very darkness of the night, they heard a 'very doleful noise, like the crying of a 'young Child in the yard or field near the 'house, which filled the Auditors with some 'fearful Apprehensions, which when the young

'young Woman heard, she violently brake 'from her Attendance, saying, *the Lord calls 'me, and I must go,* so in the dark she got 'from them, to the cry-ward as they suppo-'sed, and it was a good space of time before 'they could find her, and then she was as one 'affrighted, and bereaved of understanding, 'and continued so a space of time, sometimes 'ridiculous to behold, sometimes very awful, 'till such time as Justice *Wood* of *Huntington,* 'by the use of means recovered her, which 'her *Quaking Friends* nothwithstanding their 'brags could not do; so that I heard her 'Husband say, *that he was convinced that the 'Devil was among them.* This Providence was 'at that time fearful among us, yet since, both 'that Woman and her Husband are railing '*Quakers,* and do Hum and Revile as the rest 'of them, though several forsook their Socie-'ty upon this account. Thus Hee:

That which was perpetrated by this woful Generation of *Quakers,* no longer since than this last Summer in *Plimouth* Colony, is horrid to be related. Yet inasmuch as the publication of it, will make appear unto all Mankind, that *Quakers* are under the strong deluſions of Satan; I think my self bound to acquaint the World, that not many Moneths ago, a Man passing under the name of *Jona-*

than

than Dunen (alias *Singleterry*) a *Singing Quaker*, drew away the Wife of one of *Marſhfield* to follow him; Alſo one *Mary Roſs* falling into their company, was quickly poſſeſſed with the Devil, playing ſuch Frentick and Diabolical tricks, as the like hath ſeldom been known or heard of. For ſhe made her ſelf naked, burning all her Clothes; and with infinite Blaſphemy ſaid that ſhe was Chriſt, and gave names to her Apoſtles, calling *Dunen* by the name of *Peter*, another by the name of *Thomas*, declaring that ſhe would be dead for three dayes, and then riſe again; and accordingly ſeemed to die; and while ſhe was pretendedly dead, her Apoſtle *Dunen* gave out, that they ſhould ſee glorious things after her Reſurrection. But that which ſhe then did, was, ſhe commanded *Dunen* to Sacrifice a Dog. The Man and the two Women *Quakers* Danced naked together, having nothing but their ſhirts on. The Conſtable brought them before the Magiſtrates in *Plimouth*, where *Roſs* uttered ſuch prodigious Blaſphemy as is not fit to be mentioned, *Dunen* fell down like a dead Man upon the floor, and ſo lay for about an hour, and then came to himſelf. The Magiſtrates demanding the reaſon of his ſtrange actings, his Anſwer was, that *Mary Roſs* bid him, and he had

had no power to reſiſt. Thus when Men will not receive the Truth in the love of it, the righteous Judgement of God ſends upon them *the efficacy of Error*, that they ſhall believe a lie. That the *Quakers* are ſome of them undoubtedly poſſeſſed with Evil and Infernal Spirits, and acted in a more than ordinary manner by the inmates of Hell, is evident, not only from the related Inſtances, but by other awful Examples which might be mentioned. They are indeed to be pitied, in that they themſelves know not that an Evil Spirit doth poſſeſs and act them. Yet others ſhould from that conſideration dread to come among ſuch Creatures, leſt haply the Righteous God ſuffer Satan to take poſſeſſion of them alſo. Memorable and marvelous is that Relation publiſhed the laſt year, by Dr. *Henry More*, in his addition to Mr. *Glanvils Collections*, Page 58. *&c.* wherein a true and faithful account is given of a Man whoſe Name is *Robert Churchman*, living at *Balſham* in *Cambridge-ſhire*, who was for ſome time inveigled in *Quakeriſme*, and then an Infernal Spirit ſpake in him, pretending to be an Angel of Light. Inaſmuch as there is (ſo far as I have heard) but one of thoſe Books in this Countrey; I ſuppoſe it will be a ſervice for the Truth, and may (if the Lord pleaſe

to

to add his bleſſing) tend to reclaim ſome from the error of their way, and to deterr thoſe from *Quakeriſme* who have through the temptations of Satan any inclinations thereunto, if that notable Hiſtory ſhould be more divulged; I ſhall therefore here inſert it. And thus it was, Dr. *Templar* (the Miniſter in *Baljham*) perceiving that *Robert Churchman* was in danger of being poyſoned and ſeduced by the papers which the *Quakers* had been diſperſing in that place, deſired him, that when any of their Books came to his hands, he might have the peruſal of them. Which being granted, he ſuggeſted that it would be very convenient that the perſon who had given him that Book ſhould be preſent when they conſidered it together. This alſo was conſented to. When the *Quaker* came, a ſpecial ſubject of the Diſcourſe was, *Whether the Scripture is to be owned as a Rule*: This the *Quaker* denied, aſſerting that the Rule was within them. Hereupon Dr. *Templar* deſired *Churchman* to take notice, that the *Quakers* did not own the Scriptures to be their Rule, which before this Conference he would not believe concerning them. The next time he met with his Brother *Thomas Churchman*, he acquainted him with the Conference which had been in Dr. *Templars* Houſe

Houſe, and ſaid for his part he would not be of that Religion which did diſown the Scripture to be the Rule. Not long after, the Wife of the forementioned *Quaker* coming to his Houſe to viſit his Wife, he met her at the door, and told her ſhe ſhould not come in, intimating that her viſit would make diviſion betwixt them. After ſome Parley the *Quakers* Wife ſpake unto him in theſe words, *Thou wilt not believe unleſs thou ſee a ſign, and thou mayeſt ſee ſome ſuch.* Within a few nights after, *Robert Churchman* had a violent Storm upon the room where he lay, when it was very calm in all other parts of the Town, and a voice within him, as he was in Bed, ſpake to him, and bid him *Sing Praiſes, Sing Praiſes*; telling him, that he ſhould ſee the Glory of the *New Jeruſalem*; about which time a *glimmering Light* appeared all about the room. Toward the morning the *Voice* commanded him to go out of his Bed naked, with his Wife and Children. They all ſtanding upon the Floor, the *Spirit* making uſe of his Tongue, bid them to lie down and put their Mouthes in the duſt. which they did accordingly. It likewiſe commanded them to go and call his Brother and Siſter, that they might ſee the *New-Jeruſalem*, to whom he went naked about half a mile.

When

When he had delivered his Meſſage, that which ſpake within him to denounce wrath againſt them, and declare that Fire and Brimſtone would fall upon them, as it did upon *Sodom* and *Gomorrah*, if they did not obey; and ſo he returned to his own houſe. Where upon the Floor of a low room, he ſtood about three or four hours. All that while he was acted in a very unuſual manner, ſometimes the *Spirit within* forced him to *Sing*, ſometimes to Bark like a Dog. When his Brother and Siſter who followed him were very importunate with him to reſiſt it, it bid him to kill them, making uſe of theſe words, *Theſe my Enemies which would not that I ſhould Reign over them, bring them and ſlay them before my face.* It made him to utter with great readineſs; many places of Scripture, which he had no knowledge of before. The drift of what was ſpoken, was to perſwade him to comply with the *Quakers*, and it named ſome which lived in the Neighbouring Towns. About three or four hours being thus ſpent, he came to himſelf, and was able to give a perfect account of what had befallen him.

Several nights after, the ſame trouble returned upon him. His Wife was tortured with extraordinary pains; the Children

which

which lay in the room, complained that their Mouthes were ſtopped with Wool as they were in Bed. The diſturbance was ſo great, that he had thoughts of leaving his Houſe for a time, and made it his deſire to be at Dr. *Templars*; who prevailed with him not to be ſo ſudden in his removal, but to make ſome further Trial. It pleaſed God upon a continuation with him in Prayer every day in the houſe, that he was at laſt perfectly free from all moleſtation. The *Quakers* hearing of his condition, gave it out, that the power of God would come upon him again, and that the Wound was but skinned over by the Prieſt. Which made Dr. *Templar* the more importunate with him to keep cloſe to the Publick Worſhip of God, and to have nothing to do with them or their Writings. Which direction he followed till *November* 1661. and then peruſing one of their Books, a little after upon the tenth day of that Moneth his troubles returned. A voice within him began to ſpeak to him after the former manner. The firſt Sentence which it uttered was, *Ceaſe thou from Man, whoſe breath is in his Noſtrils, for wherein is he to be accounted.* The deſign which he diſcerned it did aim at, was to take him off from comeing to the Church (where he had been that day)

day) and from hearing the Word of God. It ſuggeſted ſeveral other Scriptures in order to the perſwading of him to a compliance with the *Quakers*, and told him, that it would ſtrive with him as the Angel did with *Jacob*, until the breaking of the Day, at which time it left him. The two next nights it gave him the ſame moleſtation, ſaying, it muſt be with him as it was with *David*, who *gave no ſleep to his eyes, nor ſlumber to his eye-lids, until he found a place for the Lord, an habitation for the mighty God of Jacob.* Upon Wedneſday at night he was very peremptory in his reſiſting of it. When it began to ſolicit him, he replied, that he ſaw it was a Spirit of deluſion, which he would not obey. Upon which the Spirit denounced a Curſe againſt him in theſe words, *Go ye Curſed into everlaſting fire*, and ſo left him with a very great heat in his Body. After this, he was in his own apprehenſion in a very comfortable condition, and while he was conſidering what had hapned, a voice within him ſpake to him, ſaying, That the Spirit which was before upon him was a Spirit of Deluſion, but now the true Spirit of God was come into him. It acquainted him, that the Doctrine of the Trinity was true, and that God had an Elect People, and that thoſe whom the Father Elected

the

the Son hath Redeemed, and when Chriſt Redeemeth, the Holy Ghoſt Sanctifieth, and told him that the Miniſter of the Town would further inſtruct him about the truth of theſe things. Upon Thurſday morning about break of day, it ſet him upon his knees as he was in bed, and bid him Farewel. The ſame day it came upon him in the field as he was going to, and coming from the Market, & preſſed upon him to believe that it was the good Spirit which he was acted with, which he ſtill doubted of. One night that week amongſt many Arguments which it uſed to that purpoſe, it told him if he would not believe without a ſign, he might have what ſign he would. Upon that *Robert Churchman* deſired, if it was a good Spirit, that a Wier-Candleſtick which ſtood upon the Cup-board might be turned into Braſs, which the Spirit ſaid he would do. Preſently there was a very unſavoury ſmell in the Room, like that of the ſnuff of a Candle newly put out; but nothing elſe was done towards the fulfilling of the promiſe. Upon the Lords Day following, he then attending the publick Worſhip of God, it came upon him. When the Chapters were named, he turned to them in his Bible, but was not able to read. When the Pſalm was Sung, he could not pronounce

a ſyllable. Upon Monday morning his Speech was wholly taken away from him. When the Miniſter in that place came to him, and asked him how it was with him, he moved his head towards him, but was not able to ſpeak; the Miniſter waited an hour or two in the Room, hoping that his Speech might have returned unto him, and that he might have gained from him ſome account of his condition. But finding no alteration, he deſired thoſe who were preſent to joyn with him in Prayer. As they were Praying *Churchman*'s Body was with much violence thrown out of Bed, and then with great vehemency he called to the Miniſter Dr. *Templar* to hold his tongue. When Prayer was done, his Tongue was bound as before, till at laſt he broke out into theſe words: *Thine is the Kingdom, Thine is the Kingdom*; which he repeated (as was judged) above an hundred times. Sometimes he was forced into extream Laughter, *ſometimes into Singing*, his hands were uſually imployed in beating his Breaſt. All of them who ſtood by, could diſcern unuſual heavings in his Body. This Diſtemper did continue towards the morning of the next day, and then the voice within him ſignified to him that it would leave him, bidding him get upon his Knees

in order to that end, which he did, and then presently he had a perfect command of himself.

When Dr. *Templar* came to him, he gave a sober account of all the passages of the day before, having a distinct remembrance of what the Spirit forced him to do, and what was spoken to him by those that stood by. In particular he told the Doctor that he was compelled to give him that disturbance in Prayer, before-mentioned; the Spirit using his Limbs and Tongue, as it pleased, contrary to the inclination of his own mind.

Upon the Thursday following, the Spirit began to rage after its former manner, as Dr. *Templar* was at Prayer with him, it was very discernable how it wrought upon his Body, forced him to grate his Teeth, and draw his Mouth awry. He told the Minister after he had done, that it bid him to denounce woe against him. It pleased God upon continuance in prayer with him, at last to release him of all his trouble, and so far to make it advantagious to him and to his Wife, and some others, which were too much byassed with the Principles of the *Quakers*, that now they have a perfect dislike of that way, and do diligently attend upon the publick Worship of God.

Thus concerning this ſtrange but true Relation. We may by this judge whoſe Servants the ſinging *Quakers* are; and what Spirit doth powerfully breath in, and act thoſe miſerable and deluded *Enthuſiaſts.*

But I ſhall ſay no more to the *Quakers* at preſent; only pray that ſuch of them as have not *ſinned unto Death,* may have their eyes opened, and (if poſſible) be delivered out of the ſnares of Satan, *by whom they are taken Captive at his will.*

It hath been by many obſerved, that Men addicted to horrid Curſings and Execrations, have pulled down the imprecated vengeance of Heaven upon themſelves. Sundry very awful Examples of this kind have lately happened: I ſhall here mention one or two.

The hand of God was very *Remarkable,* in that which came to paſs in the *Narraganſet Countrey* in *New-England,* not many weeks ſince. For I have good Information, that on *Auguſt* 28. 1683. A Man there (viz. *Samuel Wilſon*) having cauſed his Dog to miſchief his Neighbours Cattle, was blamed for his ſo doing. He denied the fact with Imprecations, wiſhing that he might never ſtir from that place if he had ſo done. His Neighbour being troubled at his denying the truth, reproved

proved him, and told him he did very ill to deny what his Conſcience knew to be truth. The *Atheiſt* thereupon uſed the Name of God in his Imprecations; ſaying, *He wiſhed to God he might never ſtir out of that place, if he had done that which he was charged with.* The words were ſcarce out of his mouth before he ſunk down dead, and never ſtirred more; a Son in Law of his ſtanding by and catching him as he fell to the ground.

A thing not unlike to this hapned (though not in *New-England* yet) in *America*, about a year ago. For in *September* 1682. A man at the Iſle of *Providence* belonging to a Veſſel whereof one *Wollery* was Maſter, being charged with ſome deceit in a matter that had been committed to him, in order to his own Vindication, horridly wiſhed *that the Devil might put out his eyes, if he had done as was ſuſpected concerning him.* That very night a Rhume fell into his Eyes, ſo as that within a few dayes he became ſtark blind. His company being aſtoniſhed at the Divine hand which thus conſpicuouſly and ſignally appeared; put him aſhore at *Providence*, and left him there. A Phyſitian being deſired to undertake his Cure, hearing how he came to loſe his ſight, refuſed to meddle with him. This account I lately received from credible

perſons, who knew and have often ſeen the Man whom the Devil (according to his own wicked wiſh) made blind, through the dreadful and righteous judgement of God.

Moreover, that worſe than bruitiſh ſin of *Drunkenneſs*, hath been witneſſed againſt from Heaven by *ſevere and ſignal Judgments*. It was a ſign of the fearful Wrath of God, upon that notorious Drunkard, at a place called *Seatucket* in *Long-Iſland*; who as he was in Drink, fell into the Fire (the People in the Houſe then being in Bed and aſleep) and ſo continued for ſome conſiderable time, until he received his Deaths wound. At his firſt awakening he roared out *Fire! Fire!* as if it had been one in Hell, to the great aſtoniſhment of all that heard him. One in the Houſe flung a pail of Water on him to quench his Clothes, but that added to his torment; ſo he continued yelling after an hideous manner, *Fire! Fire!* and within a day or two died in great miſery. And though this Drunkard died by fire, it is *Remarkable* that many of thoſe who have loved drink, have died by water, and that at the very time when their underſtandings have been drowned with Drink. It is an awful conſiration, that there have been at ſeveral times above forty perſons in this Land, whom death

hath

hath found in that woful plight, ſo that their immortal Souls have gone out of Drunken Bodies, to appear before God the Judge of all.

That *Remarkable Judgement* hath firſt or laſt fallen upon thoſe who have ſought the hurt of the People of God in *New-England*, is ſo notorious, as that it is become the obſervation of every Man. This *Iſrael* in the Wilderneſs hath eat up the Nations his Enemies, he hath broke their Bones, and pierced them through with his Arrows. Some Adverſaries have eſcaped longer unpuniſhed than others; but then their ends have been of all the moſt woful, and tragical at laſt. I ſhall inſtance only in what hath lately come to paſs, with reſpect unto the Heathen who roſe up againſt us, thinking to ſwallow us up quick, when their Wrath was kindled againſt us. Bleſſed be the Lord, who hath not given us a prey to their Teeth. The Chieftains amongſt them were all cut off, either by Sword or Sickneſs in the War time, excepting thoſe in the Eaſtern parts, whoſe Ring-leaders outlived their fellows; but now God hath met with them. There were in ſpecial two of thoſe *Indians*, who ſhed much innocent Blood, *viz. Simon* and *Squando*.

As for bloody *Simon*, who was wont to boaſt of the Miſchiefs he had done, and how he had treacherouſly ſhot and killed ſuch and ſuch *Engliſh-men*, he died miſerably the laſt Winter, Another *Indian* diſcharging a Gun hapned to ſhoot *Simon*, ſo as to break his Arm. After which he lived two years, but in extremity of pain, ſo as that the *Indians* when enquired of, how *Simon* did; their uſual Anſwer was *Worſe then Dead*. He uſed all means that Earth and Hell (for he betook himſelf to *Powaws*.) could afford him for his recovery, but in vain. Thus was the wickedneſs of that Murtherer at laſt returned upon his own head.

Concerning *Squando*, the *Sachem* of the *Indians* at *Saco*; the Story of him is upon ſundry accounts *Remarkable*. Many years ago he was ſick, and near unto death, after which he ſaid, that one pretending to be the *Engliſh-mans* God, appeared to him in form of an *Engliſh Miniſter*; and diſcourſed with him, requiring him to leave off his drinking of *Rum*, and religiouſly to obſerve the Sabbath day, and to deal juſtly amongſt Men, withal promiſing him that if he did ſo, then at death his Soul ſhould go upwards to an happy place; but if he did not obey theſe commandments, at death his Soul ſhould go down-

downwards, and be for ever miſerable. But this pretended God ſaid nothing to him about *Jeſus Chriſt*. However, this *Apparition* ſo wrought upon *Squando*, as that he left his Drunkenneſs, and became a ſtrict obſerver of the Sabbath day; Yea, ſo as that he alwayes kept it as a day of Faſt, and would hear the *Engliſh Miniſters* Preach, and was very juſt in his dealing. But in the time of the late *Indian War*, he was a principal Actor in the bloody Tragedies in that part of the Countrey. The laſt year the pretended *Engliſh-mans God*, appeared to him again, as afore, in the form of a Miniſter, requiring him to kill himſelf, and promiſing him that if he did obey, he ſhould live again the next day, and never die more. *Squando* acquainted his Wife, and ſome other *Indians* with this new Apparition, They moſt earneſtly adviſed him not to follow the murderous Counſel which the *Spectre* had given. Nevertheleſs, he ſince hath Hanged himſelf, and ſo is gone to his own place. This was the end of the Man that diſturbed the Peace of *New-England*.

CHAP.

CHAP. XII.

An Account of ſome Remarkables *at* Norwich *in* New-England: *Special Anſwers of Prayer made in that place. That People marvelouſly preſerved. The ſcandalous miſcarriage of one ſo over-ruled by Providence, as to be an occaſion of the Converſion of ſeveral others. A further account of ſome perſonal Deliverances in* Norwich. *Concerning ſudden Deaths which have hapned in* New-England.

THere is lately come to my hand an account of ſome *Remarkables*, which have hapned at *Norwich* in *New-England*, drawn up by Mr. *Fitch*, the Judicious and eminently Faithful Paſtor of the Church in that place; which that others may be incouraged to follow his Example, in obſerving, and recording the ſpecial Works of Divine Providence, I ſhall here inſert, as I received it, and ſo haſten to finiſh this Eſſay. It is that which follows.

Remarkable Providences at Norwich.

'1. Many times the Heavens have been 'ſhut up but God hath anſwered our Prayers 'in

'in ſending Rain, and ſometimes ſo ſpeedily 'and ſo plentifully after our ſeeking the Lord 'by Faſting and Prayer, that the Heathen, 'now for more than twenty years upon oc-'caſion of want of Rain, will ſpeak to us 'to call upon the Name of the Lord our 'God; one eſpecial Inſtance of this kind I 'have already given, and its upon Record, in 'the Hiſtory of the War with the *Indians* in '*New-England*.

'2. Many among us have been in more 'than ordinary hazard by *Rattle-Snakes*, ſome 'have ſet their feet upon them, ſome have 'been bitten by them upon the skin, and 'one as he was ſtooping down to drink at a 'Spring of Water, ſpied a *Rattle-Snake* with-'in two foot of his head riſing up againſt 'him; thus manifold wayes in danger by 'this Venimous Creature, and yet none of 'us have ſuffered any harm, but only one was 'bitten in the finger, and in a ſhort time 'perfectly healed.

'3. In the time of the Wars with the *In-'dians*, we were not only preſerved from the '*Heathen* in the midſt of the *Heathen*, but by 'the Lords making ſome of them to be a 'Wall of Defence unto us. And thus we

were

'were ſaved by a Deſtroying means.

'And at this time the Providence of God 'was very remarkable in preſerving many of 'our People, in one of our Garriſons, who 'were driven to Garriſon ſeveral Houſes, and 'the Houſe of which now I ſpeak, did con-'tain about ſixty perſons; and in this Houſe 'one of the Souldiers taking a Gun Loaden 'with Bullets into his hand, as he ſtood in a 'lower Room, the Lock being half bent, 'and he holding the Gun right upwards, 'the Gun was Diſcharged, though many Peo-'ple were in the Chamber, yet none of them 'ſuffered any harm, becauſe Providence did 'guid the Shot into the Summer, that piece 'of Timber which is the ſupport of the 'Chamber.

'Alſo one in the ſame Houſe, looking 'with a Candle under a Bed for ſomething 'he wanted, fired ſome Flax, which filled 'the Room with Flame and Smoke, and 'two ſmall Children lay ſleeping in this pe-'ril, but were preſerved from the fire, or 'any harm by the throng of People in the 'Room, at length one of the Children was 'taken up by one of the Men with a 'purpoſe of throwing it out of the Chamber Win-

'Window, but at that very moment there was 'such an abatement of the Flame, and hope 'that the worſt of the danger was paſt, that 'he held the Child in his Arms; and yet 'preſently after the fire brake out again in 'the uppermoſt Room in the Houſe, nigh to 'a Barrel of Gun-powder: but ſome were 'guided, ſtrengthened and ſucceeded in their 'endeavour, to the extinguiſhing the fire; ſo 'that the Lives, and Limbs, and Goods of all 'theſe was preſerved by the good hand of 'God, who doth wonderfully when we know 'not what to do.

'4. One of the Children of the Church 'grown up, (though not in full Communi-'on) was left to fall into a moſt notorious 'abominable practice, which did occaſion 'the Church to meet and humble their Souls 'by Faſting and Prayer, and at this time in 'the Sermon and Prayer, It was Declared, 'that the Lord had determined either to bring 'our Children nearer to him, & not to ſuffer 'them to live out of full communion with his 'Church, or elſe he would in his Anger leave 'them to ſuch Abominations as ſhall cut 'them off from his Church; And ſince this 'time, many young People have by the grace 'of the Lord been prepared for full Commu-

nion

'nion, and have taken hold of the Cove-
'nant, confeſſing, that they have felt the im-
'preſſion of that Word upon that abaſhing
'occaſion ſpoken: And thus the fall of one
'hath been the riſing of many. Where ſin
'abounds, the Lord can make Grace to ſu-
'perabound.

Concerning ſome Perſonal Deliverances.

'There was a Young-man endeavouring
'to ſubdue a young Horſe; and a Rope at
'one end of it was faſtned about the Horſes
'neck, but the Horſe running with great
'ſpeed, the other end of the Rope caught
'the Foot of this Young Man, as in a ſnare,
'and was ſo entangled therein, that he was
'drawn ten Rods upon his back in a very
'rough and uneven place of Land, he being
'utterly unable to free himſelf, and none at
'hand that could help him; and thus it be-
'ing come to this *Extremity*, the Horſe of
'himſelf ſtood ſtill, ſo long, and no longer
'time, than that the Young Man did clear
'his foot out of the Rope; and thus was
'Delivered out of the Danger, and ſuffered
'not a broken Bone, nor any conſiderable
'bruiſe or harm.

There

'there was another Young Man, who ſat 'upon a plough-Beam, and ſuddenly his 'Cattle moving his Plough turned, and one 'of his Legs was entangled within the 'Plough, and the Plough-Irons preſſing hard 'againſt ſome part of his Body, but could 'not free himſelf; and the more he called 'to the Cattle, the more ſpeedily they mo-'ved, and thus was in danger of being torn 'in pieces; but in this extremity it was not 'long before the Cattle of themſelves ſtood 'ſtill.

'There was another Young Man, who 'did fall about ten foot from ſome part of 'the Mill Timber into deep Waters, and a 'place of many Rocks, a Stream very vio-'lent, and he was carried about eleven Rod 'down the Stream, where there was a great 'piece of Ice, and while he was in this con-'founded and amazed Poſture, his hand was 'guided to take hold of that Ice, and there 'to hold until one who ſaw him fall, did ad-'venture upon that Ice, and drew him out 'of the Waters, and thus they were both de-'livered.

'There was a very aged Man among us, 'who riding in his Cart over a River, and 'when the Cattle were coming out of the 'River, he endeavoured to come out of the Cart,

Cart, but he did fall down ſo nigh to the Wheel, that it began to preſs hard againſt his Breaſt, and he only ſpeaking to the Cattle they ſtood ſtill, and ceaſed moving till he was removed out of the danger, otherwiſe, if they had moved a few Inches more, he had been preſt to death.

Thus far is Mr. *Fitch's* Narrative. Had all others been as diligent in obſerving the Works of God, as this Worthy Perſon has, the account of *New-Englands Remarkabl s* would have been more full and compleat. But other things muſt be left for another attempt of this kind. I ſhall only add at preſent, That there have been many ſudden Deaths in this Countrey, which ſhould not paſs without ſome Remark. For when ſuch Strokes are multiplied, there is undoubtedly a ſpeaking voice of Providence therein. And ſo it hath been with us in *New-England* this laſt year, and moſt of all the laſt Summer. To my obſervation in *Auguſt* laſt, within the ſpace of three or four weeks, there were twelve ſudden Deaths (and it may be others have obſerved more than I did) ſome of them being in reſpect of ſundry Circumſtances exceeding awful. Let me only add here, that ſudden Death is not alwayes a Judgment

unto thoſe who are taken out of an evil World: It may be a mercy to them, and a warning unto others, as the ſudden Death of the Prophet *Ezekiels* Wife was. Many of whom the World was not worthy, have been ſo removed out of it. *Moſes* died ſuddenly. And ſo have ſome excellent perſons in this Countrey done. Governour *Eaton* at *New-Haven*, and Governour *Haines* at *Hartford* Died in their ſleep without being ſick. That Excellent Man of God Mr. *Norton*, as he was walking in his Houſe in this *Boſton*, was taken with a *Syncope*, fell down Dead and never ſpake more. The like has hapned to other Servants of God in other parts of the World. Famous Mr. *Vines*, on a Lords Day after he had Preached and Adminiſtred the Sacrament, went to Bed well, and went to Heaven that night. Nor is there any rule or reaſon for Chriſtians to pray abſolutely againſt ſudden Death. Some Holy Men have with ſubmiſſion to the Will of the moſt High, deſired and prayed for ſuch a Death. So did Mr. *Capel*, and God gave him his deſire; for on *September* 21. 1656. having Preached twice that Day, and performed Religious Duties with his Family, he went to Bed and Died immediately. The like is reported by Dr. *Fuller*, in his Church Hiſtory, concerning

cerning that *Angelical Man* Mr. *Brightman*, who would often pray, (if God ſaw fit) that he might die rather a ſudden than a lingring Death, and ſo it came to paſs. For as he was Travelling in the Coach with Sr. *John Osborne*, and reading of a Book (for he would loſe no time) he was taken with a Fainting Fit, and though inſtantly taken out in the Arms of one there preſent, and all means poſſible uſed for his Recovery, he there Died, *Auguſt* 24. 1607. The Learned & Pious *Wolfius* (not the Divine who has written Commentaries on ſeveral parts of the Scriptures; but he that publiſhed *Lectionum Memorabilium & Reconditarum Centenarios*) On *May* 23. 1600. being in uſual Health, was, after he had Dined, ſurpriſed with a ſudden illneſs, whereof he Died within a few hours. That Holy Man *Jacobus Faber*, who did and ſuffered great things for the Name of Chriſt, went ſuddenly into the ſilent Grave: On a Day when ſome Friends came to viſit him, after he had courteouſly entertained them, he laid himſelf down upon his Bed to take ſome Repoſe; and no ſooner ſhut his Eyes, but his Heaven-born Soul took its flight into the World of Souls.

The Man who being in Chriſt, ſhall alwayes be doing ſomething for God, may

bid Death welcome when ever it ſhall come, be it never ſo ſoon, never ſo ſuddenly.

גדלים מעשי יהוה דרושים לכל חפציהם

תם

ERRATA.

PAge 91. Line 17. for *Lat.* 48. read *Lat.* 38. p. 105. l. 5. r. *his pſudo doxa.* p. 168. l. 15. for *thoſe* r. *theſe.* p. 172. l. 15. for *ſo* r. *ſee.* p. 173 l. *ult.* r. *Horſtius.* p. 200. l. 22. dele *were.* p. 204 l. *ult.* r. *goodly.* p. 254. l. *ult.* for *any* r. *away.* p. 263. l. 8. r. *Serrarius.* p. 269. l. *ult. before if add* 5 p. 273. l. 9. r. *Stephen.* p. 276. l. 35. for *that is* r. *is that,* p. 289. l. 7. *after Inſtance ſhould have been a full point.* p. 298. l. 24. r. *Dactylogy.* p. 299. l. 26. for *butter* r. *bitter.* p. 324. l. 13. for *proceed* r. *precede.* p. 341. l. 3. r. *Thomas.*

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FINIS.

Advertiſement.

SOme Sermons concerning the Works of Divine Providence, and on ſeveral other Subjects, preached by the Author of this Book about *Remarkable Providences*; are deſigned to be ſhortly Publiſhed.